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NATIONAL CONFERENCE

ON

SECONDARY EDUCATION

AND

ITS PROBLEMS

HELD AT NORTHWESTERN UNIVERSITY

OCTOBER 30 AND 31, 1903

STENOGRAPHIC REPORT OF THE PROCEEDINGS

EDITED BY V. K. FROULA

PUBLISHED BY THE UNIVERSITY
EVANSTON, 1904

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STENOGRAPHICALLY REPORTED BY ROY E. FULLER

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INTRODUCTION.

When Northwestern University decided in the spring of 1903 to celebrate in some appropriate way the completion by Dr. Herbert Franklin Fisk of thirty years of service as principal of the Northwestern University Academy, it seemed proper to associate with the celebration some more important features than the ordinary elements of congratulatory oratory, torchlight processions, banquets and receptions which have come to be indispensable in all such functions. It was consequently resolved that without neglecting these features, the celebration should be made a unique one by calling a national conference to discuss the important topics relating to secondary education. It was intended that the Conference should be quite different from the ordinary teachers' convention or association called to discuss purely pedagogical questions in the narrow sense. It did not propose to deal with the problem of teaching arithmetic or algebra or Latin or Greek, nor with the best methods of integrating the branches of study which constitute the curriculum nor was it to discuss the respective merits of the classics and modern languages, or natural science as means of literary culture. It was decided to leave all such questions relating to pedagogy in the narrow sense of the term to one side, and concentrate the interest of the Conference upon what may be called the broader elements of educational statesmanship involved in the organization of a national system of secondary education.

The Conference was to deal with such topics as the relation of the endowed academy, the private high school and the seminary and private preparatory school to the public high school as an essential element in the general scheme of secondary education. It was to raise the question of the proper relations between the high school and the college; whether, for example, the high school should be considered primarily as a preparatory school for the college and university, or whether it should be regarded as an independent institution with its own ends and aims, and if the latter were true, whether the college and the university should adapt themselves

frankly to this situation and accept the curriculum which the high school works out as most suitable for its own purposes as a satisfactory training for the college and university. It was proposed further to discuss the question of religious instruction in public and private schools and to treat in some detail the defects and abuses to be found in our present system of secondary education.

A list of suggested topics was sent to leading high school and academy principals asking their opinion as to which would be of most interest in such a Conference. As a result of these questions, the following program was prepared:

PROGRAM OF EXERCISES.

THURSDAY, OCTOBER 29, 1903.

8:00 P. M.

Reception by President and Mrs. James to Members of the Conference, 2204 Orrington Avenue, Evanston.

FRIDAY, OCTOBER 30, 1903.

9:00 A. M.

First Session of the Conference on Secondary Education and its Problems, Fisk Hall, University Campus.

Chapel Service:

Led by the University Chaplain.

Greeting to the Members of the Conference by the President of the University.

Opening Address—"The Present Situation in Secondary Education."

Alfred E. Stearns, Principal of Phillips Academy, Andover, Massachusetts.

I.

What is the Place and Function of the Endowed Academy or of the Private High School for Boys and Girls in our Present System of Education?

Discussion:

Homer T. Fuller, President of Drury College, Springfield, Missouri.

Arthur Gilman, Director of the Gilman School, Cambridge, Massachusetts.

Mrs. May Wright Sewall, Principal of the Girls' Classical School, Indianapolis, Indiana.

J. Henry Bartlett, Superintendent of the Friends' Select School, Philadelphia, Pennsylvania.

General Discussion.

12:00 M.

Luncheon to the Delegates in Fisk Hall.

1:00 P. M.

Second Session of the Conference.

II.

What is the True Function of the Free Public High School?

Discussion:

William J. S. Bryan, Principal of the St. Louis High School, St. Louis, Missouri.

B. F. Buck, Principal of the Lake View High School, Chicago, Illinois.

C. P. Cary, State Superintendent of Public Instruction, Madison, Wisconsin.

Charles De Garmo, Professor of Education, Cornell University, Ithaca, New York.

John E. Boodin, Professor of Philosophy, Iowa College, Grinnell, Iowa.

Frederick E. Bolton, Professor of Education, State University of Iowa, Iowa City, Iowa.

W. W. Folwell, Professor of Political Science, University of Minnesota, Minneapolis, Minnesota.

A. F. Nightingale, Superintendent of Schools, Cook County, Chicago, Illinois.

General Discussion.

III.

What is the Effect of the System of Accrediting Schools by the Universities upon the High School and its Development?

Discussion:

Edwin G. Dexter, Professor of Education, University of Illinois, Urbana, Illinois.

A. W. Tressler, Inspector of High Schools, University of Wisconsin, Madison, Wisconsin.

J. F. Brown, Inspector of Schools, State University of Iowa, Iowa City, Iowa.

H. A. Hollister, Inspector of High Schools, University of Illinois, Urbana, Illinois.

General Discussion.

8:00 P. M.

FIRST METHODIST CHURCH, EVANSTON.

Anniversary Oration Commemorating the Completion of Thirty Years of Service by Rev. Herbert Franklin Fisk as Principal of the Northwestern University Academy.

Hon. Henry Sherman Boutell.

Address of Congratulation from the College Faculty.

Professor Amos W. Patten.

9:30 P. M.

Reception to the Alumni of Northwestern University Academy by the Literary Societies, Fisk Hall.

Reception to the Members of the Conference by the Evanston Club.

SATURDAY, OCTOBER 31, 1903.

9:00 A. M.

Third and Final Session of the Conference.

IV.

What May the Public High School do for the Moral and Religious Training of its Pupils?

DISCUSSION:

F. C. Doan, Professor of Philosophy and Education, Ohio University, Athens, Ohio.

George A. Coe, Professor of Moral and Intellectual Philosophy, Northwestern University, Evanston, Illinois.

Arnold Tompkins, Principal of the Chicago Normal School, Chicago, Illinois.

M. Vincent O'Shea, Professor of the Science and Art of Education, University of Wisconsin, Madison, Wisconsin.

GENERAL DISCUSSION.

V.

Some Serious Defects in our High School System.

(*a*) Too Many Women Teachers.

Richard L. Sandwick, Principal of Deerfield Township High School, Highland Park, Illinois.

(*b*) Growing Encroachment of the Demands of Social Life Upon Serious Study.

J. E. Armstrong, Principal of Englewood High School, Chicago, Illinois.

A. J. Volland, Principal of Central High School, Grand Rapids, Michigan.

(*c*) Growing Tendency to Imitate Certain Characteristic Features of College Life; Fraternities, Development of Competitive Sports, etc.

Henry L. Boltwood, Principal of Evanston Township High School.

GENERAL DISCUSSION.

1:00 P. M.

Luncheon to the Delegates in Fisk Hall.

2:00 P. M.

Alumni Reunion at Fisk Hall.

RESPONSES:

For the Alumni—William H. Crawford, President of Allegheny College, Meadville, Pennsylvania.

Roll Call by Classes.

For the Faculty—Joseph L. Morse, Assistant Principal of Northwestern University Academy.

For the Trustees—Frank P. Crandon.

For the Students—George Parkinson Howard.

For the Delegates—William F. King, President of Cornell College, Mt. Vernon, Iowa.

N. C. Dougherty, Superintendent of Schools, Peoria, Illinois.

ADDRESS:

Rev. Herbert Franklin Fisk, Principal of Northwestern University Academy, Evanston.

8:30 P. M.

Anniversary Reception to Principal and Mrs. Fisk, Orrington Lunt Library, University Campus.

SUNDAY, NOVEMBER 1, 1903.

9:00 A. M.

FISK HALL.

Reunion of Christian Associations.

Harry B. Gough, President of Hedding College, Abingdon, Illinois, *Leader.*

3:00 P. M.

FIRST METHODIST CHURCH, EVANSTON.

Rev. Charles J. Little, D.D., LL.D., President of Garrett Biblical Institute, Presiding.

Anniversary Sermon.

Rev. Frank W. Gunsaulus, D.D., President of Armour Institute.

The program was carried out exactly as announced, except that President Fuller of Drury College was called away at the opening of the Conference by serious illness in his family, and Professor Tressler of the University of Wisconsin, and Principal A. J. Volland of Grand Rapids, Michigan, found themselves unavoidably detained at the last moment.

As matters of interest which should be of permanent record, we print as a part of this introduction the invitation sent by the University to high school principals to participate in the National Conference on Secondary education, as also the invitation sent by the University to attend the Fisk Celebration, and with this the statement in regard to the Academy at Northwestern University which accompanied that invitation.

1873 *1903*

The Trustees, Faculty and Alumni
of the Academy of Northwestern University
cordially invite you to be present
on the Thirtieth and Thirty-first of October
Nineteen Hundred Three
at the celebration of the completion of thirty
years of service as Principal by the
Rev. Herbert Franklin Fisk D.D., LL.D.
The favor of an early answer is requested.

Address:
Secretary of the Academy
Northwestern University
Evanston, Illinois

NORTHWESTERN UNIVERSITY.

Evanston-Chicago.

PRESIDENT'S OFFICE.

My Dear Sir:

A National Conference on Secondary Education and its Problems has been called by Northwestern University to meet in Evanston-Chicago on Friday and Saturday, October 30th and 31st, 1903, at the same time as the celebration of the Fisk anniversary.

You are cordially invited to attend. An interesting program is being prepared and men of prominence in secondary and higher education will discuss among other problems the topics indicated below.

You will observe that the Conference is to concern itself primarily, not with pedagogical problems in the narrower sense—such as proper methods of teaching individual branches, or the arrangement of subjects in the curriculum—but rather with those broader questions of general educational policy in which other intelligent citizens, as well as the teacher, must take an abiding interest because they go to the very root of our social and educational life.

We shall be glad to have suggestions as to other questions which in your judgment it would be well to consider at this Conference.

An early reply as to whether you can probably attend will be greatly appreciated.

Faithfully yours,

Edmund J. James.

The following is the list of topics suggested:

I. In view of the remarkable and ever-increasing growth of the public high school what is the place of the private high school or endowed academy in our system of education?

II. Is it desirable that the public high school should assume any responsibility for the moral and religious training of its pupils? and if so, what is possible and advisable in this matter?

III. Should the public high school be looked upon primarily as a school to prepare young men and women for the college and

university? or should it be viewed as an independent school with its own important ends and aims, to which preparation for higher institutions must be strictly secondary?

IV. If the latter is the correct view what is the effect of the system of accredited schools adopted by the state universities and the leading private universities in the Mississippi Valley? Does not this system tend to subordinate the high school and force it into the position of a mere preparatory school for these institutions?

V. If this view of the independent character of the high school is a correct one, should the college frankly recognize the altered situation and accept any curriculum which the high school works out as suitable for its purposes as also suitable preparation for the college and university?

VI. Should the public high schools adopt the policy of dropping Greek as a required or optional study in the high school course, relegating this subject entirely to the college and university, thus putting it, in a sense, in the same category with Hebrew and similar languages?

VII. In case this plan is adopted should the private high school and endowed academy and seminary follow the same system? or should they attempt to preserve for Latin and Greek their traditional place of importance in the preparatory work?

VIII. If the academy, including the private high school and other preparatory schools, should insist on maintaining Greek, what would be the effect upon its future development of such a distinct separation from the functions and ideals of the public high school?

IX. Does it lie in the interest of our high schools and academies to imitate the social features of the college, including the fraternity system? If not, how can headway be made against the increasing encroachment of social demands upon the serious work of the high school?

X. Is it feasible to arouse that particular kind of interest in the public high school supported by taxation which will lead public-spirited citizens to contribute to the better equipment and more adequate support of these schools as they now contribute to the maintenance of the academies and seminaries?

Address all replies to:
Secretary of the Academy,
Northwestern University,
Evanston, Illinois.

THE ACADEMY OF NORTHWESTERN UNIVERSITY.

The Academy of Northwestern University is one of that long line of institutions for secondary education, which, beginning with the Phillips Academies at Andover and Exeter, has stretched into every state in the union, and has done for American education a service similar to that of the great public schools of England—such as Eton, Harrow, and Rugby—or of the great Historical Lycées and Gymnasia of France and Germany.

The Academy has, of course, no such long history as even the youngest of these great schools. It is scarcely seventy years, indeed, since Chicago itself was permanently settled. But for nearly fifty years of this time the Academy has performed the services of a secondary school of high rank for the people of Illinois and the Great Northwest. It was founded at a time when the public high schools in this region were few and far between, and when the colleges and universities, also few in numbers and with meager equipment, found it necessary to associate with themselves schools of secondary grade, which could offer a good preliminary training for the work of college and university, as well as a general training for those who could not attend college. For a long time the Academy and similar institutions were the best maintained secondary schools of the community, but with the growth of the high schools, supported by public taxation and free to all citizens of the supporting towns, the special function of this kind of school has changed. From being practically the only schools where a good general preparatory education of secondary grade can be obtained, the academies have become largely a supplementary element in our scheme of education, though their independent function is by no means an unimportant one.

Many institutions of this class have declined in attendance within the last few years, and finally disappeared. Many of those still remaining have found it very difficult to adapt themselves to the changed conditions, and are finding an increasing difficulty in ob-

taining that support in endowments and attendance necessary to their continuance.

The Academy of Northwestern University, however, partly owing to its favorable location in one of the most beautiful college towns in the United States, on a campus rivaling in beauty the sites of the most famous seats of learning in this country or in Europe; partly owing to the advantages of close supervision by the faculty of a great university; partly owing to the skill and vigor of its own administration, has remained a school of large attendance and usefulness during all these years. It has found and kept a place, and that an important one, in the scheme of education in the Mississippi Valley. Its function has been partly as a supplement to the three-year high schools, whose students desire to continue their preparation for college and must leave home to obtain the necessary facilities; partly as an advanced secondary school for those communities not yet able to support high schools; partly as a secondary school of high rank distinguished by the special attention given to the study of the ancient classics in a section of the country where the forces working against such study are numerous and powerful; partly as a school where more careful and direct attention can be given to the moral and religious training of its pupils than public sentiment permits to the high school. It has done pre-eminent service in the way of preparing students for college and the professional school while not neglecting the interests of those pupils who go directly into life from its halls.

For over forty-five years the Academy has continued its work. During this time fully seven thousand young people have enjoyed its opportunities; while the registration for the past year of nearly five hundred pupils demonstrates in a marked way that there is still a demand for its services.

Although its attendance, as is natural in the case of such schools, is drawn very largely from the immediately surrounding states, pupils have also come in limited numbers from nearly every state in the Union and from many foreign countries. Twenty-eight different states and four foreign countries were represented during the past year.

Like the other leading schools in the Mississippi Valley, it has been for a generation past a co-educational school, though the number of girls has rarely constituted more than a third of the total registration, sinking many times to less than a sixth.

One of the distinct sources of strength to the Academy has been

the continuity of its administration. For the larger part of its forty-five years of existence it has been under the control and direction of the same man, a man whose record as principal of this Academy entitles him to rank by the side of the greatest head masters of secondary schools, public or private, in this country or in Europe.

The Rev. Herbert Franklin Fisk, D.D., LL.D., was born September 25, 1840, at Stoughton, Massachusetts. He prepared for college at the Wesleyan Academy at Wilbraham, Massachusetts, one of the most famous of the New England Academies. He graduated with the degree of Bachelor of Arts from Wesleyan University at Middletown in 1860. He was a teacher of Latin and Mathematics at the Delaware Literary Institute, Franklin, New York, 1860-1861; principal of the Shelburne Academy, Vermont, 1861-1863; teacher of Latin and Greek, Cazenovia Seminary, New York, 1863-1867; teacher of Latin and Greek, Wesleyan Academy, Wilbraham, Massachusetts, 1867-1868; principal of the Genesee Wesleyan Seminary, Lima, New York, 1868-1873; principal of the Academy of Northwestern University from 1873 to the present time.

In 1888 he was made Professor of Pedagogy in the College of Liberal Arts of Northwestern University. He received the degree of Master of Arts from Wesleyan University in 1863; the degree of Doctor of Divinity from Wesleyan University in 1888; the degree of Doctor of Laws from Allegheny College in 1899.

Principal Fisk has been not merely a good classical scholar nor merely a good classical teacher. He has been a forceful, vigorous, active element in the life of every one of the five thousand pupils who have been registered here since he became Principal. His wide interest in educational problems and educational science, is indicated by the fact that in addition to his duties as Principal of the Academy he has conducted for some years past the courses in the history and theory of education in the College, showing an accurate acquaintance with the broader views and wider outlook of modern educational theory and policy.

His has been a grand record and one of which the Alumni of this school and friends of education everywhere may well be proud. It is a record which we can put by the side of that of other great principals of secondary schools—with Abbott and Taylor and Bancroft and Steele. His is a career which we may properly call to the attention of young teachers who are entering upon secondary work, as worthy of their emulation. It is a striking demonstration of the power and dignity which may come to the principal of the secondary

school, if he only conceives his office and his opportunity in a large way. It should be an inspiration to every high school principal and to every head master of an academy or other secondary school in the United States.

FIRST SESSION.

Friday, October 30, 9:00 A. M.

Chapel Service led by University Chaplain, Dr. A. W. Patten.

DR. PATTEN:

We will be led in prayer by Rev. Dr. Berle of the Union Park Congregational Church.

DR. BERLE:

Almighty God, our Father who art in Heaven, we are glad to render to Thee this morning the free and unforced tribute of our hearts because we know that Thou art the rewarder of them that diligently seek Thee. Thou art not very far from any one of us and in Thee we move and have our being. We pray Thee that Thou wilt accept the ardor and incense of our hearts, that we may render to God what is due to God through the Father of minds with whom there can be no variation or shadow of turning from His children and creatures in the earth. We ask Thy blessing upon the assembly which has called us together. We pray that Thou wilt direct our thoughts, that Thou wilt give wisdom and discretion and judgment that we may be rightly guided to discern the truth, and having discovered the truth may be given the courage and the understanding and the skill and the power rightly to devote it to those to whom it shall be the bread of eternal life. Hearken to us now and render to us those things which we have neither the knowledge nor the skill nor the courage to ask for ourselves, and may we walk in the light as He is in the light and have fellowship one with another through Jesus Christ, our Lord. Amen.

PRESIDENT JAMES:

Ladies and Gentlemen: To those of you who come here to attend the Conference and the exercises connected with the Fisk Celebration, I want to extend a very cordial and hearty welcome. In the first place, on behalf of this city of Evanston, although I have not been appointed officially by the citizens of Evanston to do that,

I am sure I am expressing the sentiments of everyone of them when I extend to you a most hearty welcome. The calm superiority with which the true Evanstonian listens to the singing of the praises and merits of any other place of residence under the sun is something which arouses sometimes the astonishment, sometimes the admiration and mirth, and sometimes the wrath of people from abroad. The great city to the south of us has always looked upon us with envious eyes. It is said that at one time over the desk in the editorial room of one of the leading Chicago papers was this legend, "Roast Evanston on all Occasions and all Evanstonians." The time for that sort of attitude toward Evanston has passed. The press of Chicago has certainly done full justice to Evanston of late years, and the feeling is one of the utmost cordiality between the two cities. You will remember that last spring, when the President of the United States came out to this section of the country on a visit, he was pleased to make his first stop in Evanston, his second in Chicago, and the Chicago press has not altogether forgotten that yet.

I had thought of speaking about the cloudy skies and the weeping trees, but that has all passed away, and the welcome has come to you in the bright sunlight and bright sunshine which, I trust, will continue through all your stay. I extend to you a most hearty welcome on the part of the University. We have here of course in Evanston only a part of the University, half of it is in the City. I bring from the members of the faculties a very cordial greeting to you. We are just now in the midst of the annual football campaign, and it is a great testimony to the importance of this occasion that the faculty and students here in Evanston have agreed, in spite of that great event, with practical unanimity to extend the very cordial greeting expressed by attendance upon your gatherings and listening to your discussions.

We are today as always in a great country in the midst of a great crisis. I do not think that even in our industry there has been a greater movement than is proceeding at present in the field of education. And we thought here at Northwestern that we could do nothing more to signalize the happy event to which as an incident this Conference is called than to ask the men and women in the country interested in this great question of secondary education to come together and discuss some of these important questions that are stirring not only this country but every other country. The question of the proper organizing of secondary education in its

relation to elementary, on the one hand, and to higher education, on the other, is today a burning question in England as it is with us. In fact, in a certain way we think we have solved some of these problems more successfully than our English cousins. I notice in the reports of the papers which come to us from the visit of the Mosely Commission, which is now in the Eastern States, that the one question that provokes their attention is, what shall the secondary system be and how shall it be organized and integrated in these two great elements above and below it. I presume we shall have some considerable light thrown upon the question by our discussion, and certainly no greater testimony could be paid to the one in whose honor we are assembled today, a testimony greater than this building which is a monument to him in its name, than this discussion of these questions in which he has been interested for more than thirty years.

I take great pleasure this morning in introducing as the gentleman who will open this series of discussions the Principal of the institution which stands *par excellence* in the minds of the people of this country as the typical secondary institution. The Phillips Andover is not only the oldest Academy in continuous session in the United States, but it is the one which on the whole has exercised the widest and deepest influence on schools of its class in directing and changing the currents of education. We have with us today the gentleman who has been characterized as "the youngest headmaster of the oldest Academy in the United States." I take great pleasure in introducing Principal Stearns of Phillips Andover.

PRINCIPAL STEARNS:

I feel altogether unfit for this position which I have been called upon to attempt to fill this morning. The position rightly belongs to someone who has had vastly more experience in the work of secondary education than I have had, and I can only accept the honor shown me as a testimony to the school which I represent, and especially to that grand man whom I follow in that school. He, like the man whom you meet to honor today, gave the best years of his life to the work of uplifting and helping so many young lives in our country.

The subject which has been assigned to me is indeed a broad one, and I can touch only upon a few of the features which most clearly present themselves to us, and which must necessarily claim our attention. The topic which has been assigned to me is

THE PRESENT SITUATION IN SECONDARY EDUCATION.

Some one has recently said that Secondary Education is called secondary because it comes first; first in point of time and first in importance. I know of no other excuse for this misnomer. Our country has been slow to recognize the real position of the secondary school. Psychologists have long recognized and taught that youth is the period when habits are formed and character developed which, in the vast majority of cases, remain fixed throughout life. The years between twelve and twenty are well designated as the formative period of life. In these years the mind is plastic, impressionable, easily directed and influenced for good or for bad. Habits are not yet established; character is not yet set. Success or failure in later life must largely depend upon the training of these early years. This, then, is the opportunity of the secondary school. With rare exceptions the college or university can put only the finishing touches to the building, and while this superficial finish is what the world most clearly discerns, the completed structure can be no stronger than its foundations, nor its endurance more lasting than that of the stones upon which it rests.

A college president has written: "I am often awed and pained with the thought of how little the college can do for the students who come flocking to its doors. At eighteen and one-half years, the age at which the student raps at the college portals for the first time, the character of that student is pretty well formed. These boys have not yet indeed passed their second and intellectual birth, but they are possessed of intellectual relations very well set and fixed. Little can the college do for them in comparison with what the school may and should do for them."

In the lavish bestowal of wealth by men of means upon American educational institutions, this fact has been largely overlooked, and the secondary school has been obliged to fight its way and accomplish its great work at times almost alone and unaided, and always in the face of obstacles and discouragements which have been met only by the resolute courage and unflinching devotion of those who realized the vital importance of the work they had undertaken, and who believed in its ultimate success. It is, however, one of the most hopeful signs of the times that the importance of the

fitting school in our American educational system is coming to be more clearly recognized. The remarkable growth of our public schools during the last fifteen years and the increasing patronage of the endowed academy and private school bear striking witness to this fact.

While it is true that the work of secondary education has always been of great importance, it is equally true that of late years this work has assumed an added significance. This result has been largely due to the growing tendency to throw upon the preparatory school a large part of the work formerly done by the colleges. And there is every evidence to show that this burden is to be increased. Whatever may be the outcome of the present widespread discussion in regard to shortening the college course, a larger demand must inevitably be made upon the secondary school. The object sought by all is that the college graduate may be able to enter upon a professional or business career at an earlier age than it is now possible for him to do. Yet there is no desire to curtail the amount of work which is to be done. President Eliot, voicing the opinion of the leading educators of the country, makes this fact clear in his annual report for the year 1901-1902. Referring to the standards required for the degree of Bachelor of Arts, he says: "Harvard University proposes to uphold the standard of that degree by all appropriate legislation within its own walls, and by the effect of its admission examinations on the secondary schools." Obviously, the preparatory school is to be called on to enlarge the scope of its work and to increase the efficiency of its training. And the magnitude of this task assumes an added significance when we realize that the ability of the student to make a wise use of the increased liberty afforded him by the college in the selection of his studies, must depend upon the mental training secured and the habits previously formed in his preparatory school.

The new and increasing demands of the colleges and universities cover a wide range, both in character and amount. Freshman year is no longer a period of mental discipline and training. The burden of this work now rests upon the secondary school. The student who enters college is expected to have served his apprenticeship and to be ready for definite lines of work. On the preparatory school rests the responsibility of fitting him for these larger opportunities. His habits must be formed, his peculiar talents recognized and developed, his character moulded. Early in life his choice of studies must be directed to meet the requirements of the various courses offered by

the higher institutions. The uniform training which only a few years ago applied equally well for all will no longer hold. Year by year the colleges add new courses to their curricula, and to meet the requirements of these courses new subjects must be provided in the secondary schools. Subjects which formerly were regarded as fit only for the upper years of a collegiate course must now be given in the earlier years of preparatory school work. New divisions must be added, new teachers secured, new methods employed. The situation is fraught with grave dangers, and the responsibilities of the secondary school are increasing with every added change in the higher work.

It is not possible in the time allotted me to discuss in detail the many problems that these new conditions have brought. I can speak only briefly of a few of the most important.

TENDENCY TOWARDS EARLY SPECIALIZATION.

The wide extension of the elective system in our higher institutions of learning has brought with it a growing tendency towards early specialization. The youth who enters the high school or academy is altogether too apt to be concerned, not with the mental training and discipline which the secondary school should furnish, but merely with those individual subjects which he believes will serve his chosen end. Subjects which do not appear to him to bear directly upon his later work will either be passed by or at best accepted as unfortunate necessities. The sound and thorough drill, the well-rounded training which would best fit him to meet the special demands of his later calling, whatever that calling may be, these are spurned as old-fashioned, or at least as of no practical value to him. Schoolmasters who day after day are obliged to face these arguments of immature and undeveloped youth can best appreciate the pathos of the situation. Have we a right, we naturally ask, to sanction conditions which encourage mere boys to train themselves for a given calling before they can possibly know what latent talents they may possess? How many of us here today would, in our schoolboy days, have selected our present profession as the goal of our endeavor? I am glad to say that some at least of the leading colleges still make their requirements for entrance of such a nature that disciplinary training in the preparatory school is in a measure possible. But the competition for students is still responsible for unfortunate conditions. Different entrance possibilities are offered, some of which are pretty sure to fit the wants of almost

every candidate. Alluring "special courses" are set forth to tempt the weak and to multiply the problems of earlier training. Such possibilities and "special courses" may be in individual cases a real benefit, more often their effects are demoralizing. At best the problems of the secondary school are vastly increased. Conditions of a widely varying character must be met. The requirements of different colleges are to be reckoned with. Individual attention must be given to the peculiar wants of each student or group of students. Courses to meet the demands of the highest standard universities must often be arranged side by side with those which fit for colleges of lower standard. One pupil plans to enter his chosen college on the certificate of his school: his neighbor must undergo an exacting examination. The former is satisfied with a fair standard of work: the latter can afford to put forth only his best effort. To secure an even grade of work from both is the problem of the school, and this is far from an easy task. To meet such conditions as these calls for exacting care, for sound judgment, and for high scholarship. These the secondary school must supply, and the call for men who can master these perplexing problems grows more urgent every year.

In our high schools the demands are even more exacting. Not only must preparatory courses be maintained, but at the same time courses which will in a measure fit pupils to enter at once upon the duties of active life. The work must be incomplete at best, but public sentiment demands that the attempt be made, whatever the results. Modern Languages, the Sciences, and Manual Training best suit the popular demand, and innumerable courses must be provided to meet the situation. The splendid training and exacting discipline of the classics have little place in such a scheme. And the problem of the high school is vastly increased when we realize the difficulty in securing efficient teachers at the salaries the school can afford to give and the limited opportunity offered to the instructor of bringing to bear upon his pupil the influence of his own personality without which the best results can never be secured.

I have referred to the growing tendency of the colleges and universities to shorten the period of preparation for professional and business life. I have called attention to the fact that the shortening of this period of preparation does not mean less ground to be covered, and that hence an added demand must inevitably be made on the secondary school. The effects of this burden have already made themselves felt. The work which is now required of the preparatory school can scarcely be accomplished under the old

regime. The student of average ability finds himself taxed beyond his capacity. He must resort to other methods, and the vast number of so-called summer tutoring schools which have sprung up during the last five years are but the natural results of this demand. That the effects of this type of school are in the main injurious I think no one will deny. In peculiar cases they may be a real benefit; but in itself the so-called cramming process is wholly bad. Immediate results only are aimed at—methods and mental training are of small moment. If the results sought are merely that the student may be prepared to pass examinations in given subjects the process is simple, and the time ordinarily given to preparatory school work may easily be shortened. Clever tutors are common enough, and the required amount of information can easily be imparted to the pupil. Real teachers are rare, and they are concerned with a far more serious work. The province of the teacher is to teach his pupils to think; to develop and strengthen their mental powers so that when the larger problems of life confront them, they will be able to master them. Well-rounded education is what our youth must have, and well-rounded education is possible only when instruction in individual subjects is thorough and exacting, and above all is made to touch every phase of human interest. The so-called cramming process can never accomplish this. Tutoring not only fails to develop, but it more often destroys whatever natural mental capacity the individual may possess. Information secured in this way can never crystalize into knowledge, and it is soon lost. There is no foundation here on which to build a lasting structure. In their desire to shorten the period of the student's preparation, our colleges would do well to keep this fact in mind. The secondary school can hardly stand a severer strain than it is now called upon to bear if it is to do its proper work and fit its students aright for the larger opportunities of the college.

And while the demands made upon the secondary schools are steadily increasing, the problem is rendered even more difficult by the character of the material on which the school must work. The decadence of a normal and healthy family life in America, and with it that sound and sensible home training which in the past has been one of the greatest sources of the strength of the Republic, presents a situation which has well aroused the anxiety of thoughtful men. It is hard to exaggerate this deplorable condition, and nowhere are its evils more clearly recognized than in the secondary school. In addition to its many other responsibilities the school must more and

more attempt to supply that early moral training which properly belongs to the home. A large amount of its energy must be devoted to this work, without which the best courses of instruction it can offer will prove of little worth. There is a deep and tremendous significance in the mushroom-like growth of hundreds of so-called "home schools" in this country during the last ten years. In their feeble way they are seeking to supply a necessary want. In many instances they are doing a noble work under the leadership of devoted men and women, but often, I regret to say, they are merely making use of lamentable conditions to further selfish aims. In neither case can they undo a vital wrong. We hear much in these days of race suicide. Existing conditions startle us and fill us with misgivings for the future. But what shall we say of the training of our American youth upon whom the nation must soon rely for leadership. The materialistic spirit which dominates our land today and the whirl of our social life leave little opportunity for the proper care and training of our children. Pitiable in the extreme is the lot of the child of parents of wealth and influence. Business and professional demands for the one, and exacting social requirements for the other, render it impossible for the father or mother to give to the developing character of the child the thought and guidance that is every child's birthright. The nurse, the governess, the kindergarten, the tutor, the select private school, each in turn is called upon to attempt to supply the lack, and when the child emerges from this ruinous process the preparatory school is asked to make him a man. And this in the face of ever increasing demands from the college. If the school fails, the school must bear the blame. Nor is this condition confined to the children of the rich alone. It will be found in an increasing degree in almost all classes of society, among men of intellect as well as among men of money; and one of the most pathetic features of the situation lies in the fact that men who owe their success in life to the struggles and discipline of their youthful days persist in denying to their children those very conditions and opportunities by which their own success was made possible. We may well protest against race suicide, but we must go still further if we are to preserve our American manhood and maintain the efficiency of our race.

The mental and physical training of our young men and young women, then, is not the only task assigned to the secondary school, but, in a steadily increasing degree, the moral welfare must be guarded and the great truths of religion emphasized. In the homes,

as I have said, this training is more and more neglected: the colleges and universities have neither the time nor the opportunity to supply the want. On the secondary school falls the responsibility. A grave responsibility, too, is this, for the broader knowledge imparted by the higher institution must prove a blessing or a curse just in so far as the character of the individual is sound or weak. Youth is the period of severest temptation. It is also the period of greatest strength. The spirit of youth will rise above temporary defeats as that of man never can. Religious impulses are strong; the longing to attain to high ideals is inherent in character that is yet in the making; purity and righteousness, even when the basest passions are conflicting for supremacy, are never more attractive. These impulses must be strengthened, and these longings satisfied. A splendid opportunity is this, and no school can afford to underestimate it. Opinions may differ as to how this opportunity may best be met; methods may vary widely: but the real end to be secured must never be lost sight of. We must not delude ourselves into thinking that temptation can be excluded by imaginary walls, and that monastic seclusion is to fit our young men and young women to accept the responsibilities and to face the dangers of life which must sooner or later come to us all. The most insidious temptations to which youth is subject spring from the heart, and the heart is always present. We must judiciously allow each individual to develop his own strength and to test his own resources under the most helpful influences we can provide. Only in this way can we hope to develop character fitted for the larger service of later life. This is the great opportunity of the secondary school, and to solve this important question aright calls for the highest devotion, the soundest judgment, and the deepest thought.

PHYSICAL TRAINING AND ATHLETICS.

It would be impossible for me to cover fully the question assigned me without discussing the physical side of the training which must be offered by our secondary schools.

ATHLETICS—BENEFITS AND EVILS.

Of late years athletics have come to occupy a most important and unique position in school and college life. Physical education is today recognized as an essential factor in the successful life and work of almost every institution. That the mind is capable of its

best work when reenforced by a sound and healthy body is admitted by all prominent educators. That a proper physical development is due both to the individual and the race is also a well-established conviction. But there are some features connected with the physical training furnished by American institutions which are deserving of our most careful thought and of our wisest judgment. I refer to what is commonly termed college athletics, or that form of physical training which finds its expression in the contests between organized teams representing schools and colleges.

To avoid the possibility of any misapprehension as to my position on this important subject which has claimed the thought of educators everywhere as well as of the public at large, let me say at the outset that I am a firm and an enthusiastic believer in school and college athletics. I have participated in them with all the spirit and interest I could command. I have felt the keen exultation of hard-earned victory, and I have chafed under the sting of defeat. Physically this training has been of inestimable value to me, while its mental and moral discipline I regard as among the most precious heritages of my school and college days. Nor am I far enough away from these youthful days to allow these benefits to be forgotten because of a larger outlook which maturer years have brought. But I cannot forget the evils or overlook the dangers which even in younger years were recognized and which later years have emphasized.

The press has had much to say on this subject of late. Newspapers and magazines have been flooded with articles bearing upon the question. The benefits have been pointed out, and the evils so-called emphasized. The arguments are known to you all, and have become almost commonplace. But to my mind the greatest evils have been largely overlooked, and the most serious dangers have been unrecognized.

The first duty of the school as well as the college is to train its students mentally, morally, and physically for service of country, of mankind, and of God; to develop habits and to shape character which shall be strong to meet the duties and responsibilities of life, to stand fast against the forces of evil, and to lead the forces of truth and righteousness. No institution, then, can afford to allow or sanction anything that does not tend to this end.

In themselves athletics offer splendid opportunities for this training. In this respect the moral benefits far outweigh the physical. But abuses which have been steadily creeping in during the last

quarter of a century are rapidly offsetting the benefits, and are threatening the very life of this important feature of our modern school and college life. Athletic contests are coming more and more to be regarded as an end rather than a means. Far too much importance is attached to success, and nothing short of victory will satisfy the contestant or his friends. Methods come to be of small consequence provided only the desired results are secured, and hence questionable methods have become lamentably common. Players early are taught that skill in disregarding rules is a prime requisite of a successful athlete. The umpire is to be deceived so far as is possible, and the rules to be ignored. Sly and underhand practices, well known to all followers of modern games, are often commended and encouraged just in so far as detection does not ensue. And the worst feature of this lamentable situation lies in the fact that it is largely graduates of our colleges and universities who are engaged in this demoralizing business.

In the secondary school this evil is most insidious. To the average schoolboy the college athlete is a veritable hero. He stands as an example to be followed, an ideal to be attained to. His influence over the untrained mind and unformed character of his youthful admirer is tremendous. His word is law. And this man often, I regret to say, passes his time in instructing his pupils in the arts of deceit and dishonesty. He may even go further, and in order to work his followers to the highest pitch of excitement and effort, seek to arouse their baser passions in order that they may throw themselves into the contest with a reckless daring that insures greater chances of success. There are splendid exceptions to this rule, but I have seen many an athletic coach devoting hours to teaching his young followers how they may cleverly disobey the rules of the game without risk of detection: and I think that I am safe in saying that the majority of coaches are given, in a limited measure at least, to this business. I have heard boys complain that they were advised that a little profanity at times would tend to demoralize their opponents. And from college graduates I myself have, on more than one occasion, heard vile and filthy abuse heaped upon players in their charge.

A graduate of a leading college was recently invited to coach the football team of an Eastern preparatory school. During the previous year he had coached the baseball nine of a rival school, but it was not felt that this fact need stand in the way of the proposed arrangement. His answer to the invitation was that while he liked the

school and would thoroughly enjoy the work, he felt that he could not consistently undertake the task, since his previous relations with the rival school would make it impossible for him to arouse among his pupils that "hatred" toward their sister institution without which he felt that success would be impossible.

Surely athletics which depend for their success upon dishonesty and hatred are in need of vigorous overhauling. For one, I shall never believe that success in athletics, even when measured by the schoolboy standard, is dependent upon such barbarous and demoralizing conditions, and the duty of every man entrusted with the care and guidance of undeveloped characters should be to oppose with every means in his power the introduction and preaching of such debasing doctrines. If care is required in selecting as teachers men of character and influence, even more important is it to my mind that the men to whom the undeveloped youth looks with reverence and admiration should be men who are actuated by principles of honesty and uprightness. We are not true to our trust if we fail to protect our students against such evils as these: nor have we a right to wonder if boys who cannot deal squarely with their own mates should resort to sly practices in their relations with their teachers and in the larger relations of business and professional life.

I have little patience with those who most loudly protest against the physical dangers of football, who busy themselves with the framing of eligibility rules whereby scores of deserving and honest students are debarred from the privilege of representing their school or college on the diamond or gridiron, who regard summer ball playing as a heinous crime, and who would limit American athletics to an aristocratic or leisure class. The gravest dangers are moral, not physical. Certain elements of roughness should, and no doubt will, be eliminated; the so-called professional element must be debarred, but physical injuries, even an occasional fatality, are of small moment as compared with conditions which undermine the moral nature of our youth. Physical injuries cannot injure character; they more often do it good. The real evil is of another sort.

But there is still another demoralizing phase of the present athletic situation. The athlete has come to occupy altogether too important a position in the eyes of his fellows. Under existing conditions he is led to overestimate his real worth. Unconsciously he comes to demand extra considerations, to feel that his school or college is dependent upon him for success. The preparatory school is the greatest sufferer in this respect. In their eagerness to attain

success, the colleges early canvass the secondary schools for material. Promising material is sought out and followed carefully. Students from the various colleges vie with one another in offering to young and susceptible boys all sorts of attractive inducements to lead them to choose given colleges. Arguments are advanced to show the uselessness of completing the regular preparatory courses when entrance to college can be earlier secured. So persistent and widespread has this practice become that it is extremely difficult for any school of good standing to hold boys of athletic ability to the full completion of its course. Nor is this the only bad feature of the situation; but in addition to forming an altogether wrong opinion of his own worth and place, the athlete is led to forget the serious side of his training and the real responsibilities of his life. Character is undermined and a false egoism takes its place.

The senseless and disgraceful wrangles which are constantly taking place between the representatives of our institutions of learning over the question of their athletic relations are a disgrace to the institutions themselves and a menace to their influence. If the schools and colleges which represent our highest culture and soundest scholarship cannot be trusted to do the right and the manly thing in their relations with each other, why should we stand aghast at the forces of corruption and dishonesty which are so prevalent in our social and national life.

And this brings me to the last topic I wish to touch upon in connection with this subject: The influence and importance of strong personalities. Youth is pre-eminently the period of hero-worship. The scholar, the athlete, the boy or girl in whom social ambitions are strong, early selects an ideal by the standards of which actions are governed and habits formed. In most cases this ideal is high. The youthful mind is quick to respond to the influence of a strong personality. It is equally quick to detect sham. The teacher who commands the respect and love of pupils exerts an influence which can hardly be measured. Scholarship and even devotion are of little value if sympathy between pupil and instructor is lacking. A pupil will work for the teacher whom he admires; for one whom he dislikes he can scarcely be driven to exert himself. Unconsciously he strives to please and seeks to imitate those for whom his admiration has been kindled. The responsibility of the instructor cannot be limited to the class room. In a large sense the teacher must supply the place of parent, of brother or sister, and of friend. Disciplinary measures need scarcely be considered by the teacher

who can throw himself with zeal into every department of the pupil's life, and who is big enough to recognize in the pastimes and recreation of schoolday life opportunities for larger influence and for greater service. No school, therefore, can afford to have on its staff any but the strongest personalities. Economy may well be practiced in every other department before it is resorted to here. The opportunity for service furnished by the preparatory school should appeal to every well-rounded man or woman who desires to make his or her life count, and a permanent and attractive career should be offered by the fitting school to those who have shown their sympathy with and their fitness for this great work.

In this hurried and incomplete summary of the present situation in secondary education, I have perhaps laid undue emphasis upon the problems that confront us and the handicaps under which we must work. But I would not have you think me a pessimist. I am far from that. Pessimism has no place in our modern educational system. But we would be untrue to our trust if we failed to recognize the difficulties under which we must contend and towards the solution of which our best efforts must be bent. The problems are many and complex, the task severe, but just so the opportunities are tremendous. The remarkable growth of our secondary schools is the result of no mere chance, but is governed by supreme and universal law. Nature unaided seeks to fill every gap within her realm, and if we grow alarmed at modern tendencies in our American life, at weaknesses in our social system, let us accept the remedy which Nature has provided and consecrate ourselves to the duty and splendid privilege which she offers us in the work of the secondary school.

President James:

Before introducing the chairman of the morning, I should like to call your attention to the program, a copy of which has been placed in the hands of every one. You will find in the list of delegates printed the names of those who signified their intention of being here at some time during the meeting of the Conference. Entertainment has been provided for each person who registers, and the number on the button corresponds to the number opposite the name on the list of delegates. This is to facilitate your making yourselves into a special committee of introduction. We desire every member of the Conference to consider it a part of his special duty to get acquainted with every other member of the Conference. Some further announcements will be made later in regard to the details of

the program. I am sorry to say that President Fuller of Drury College was called away suddenly by the illness of his daughter in the East and will not be able to be with us this morning. We have asked Dr. Nathaniel Butler of the University of Chicago to preside at this morning's session.

DR. BUTLER:

Mr. President, Fellow Teachers—and hence Fellow Students: I am very grateful for the courtesy extended to me and to the institution which I represent, by my being invited to preside at this opening session. At this time it would certainly be not permitted me to do more than to discharge the function for which I am appointed. I may, however, be allowed, I think, to assure President James on behalf of those of us who are visitors today that we have absolutely no objection to being congratulated upon the place where this Conference is held. We have no wish to decry the merits of Evanston from any point of view. Its position is assured and beyond criticism. We understand in Chicago that it is not only easily first of Chicago's suburbs, but easily first among all the suburban towns of the country. I say this with perfect sincerity, believing that it comes approximately near to what President James has claimed for Evanston. I heard once of a man from Boston who was walking down Broadway when a stranger stepped up and said, "Excuse me, sir, I think you come from Boston." "As often as I can, sir," was the reply. Now the reverse is true of Chicago people in Evanston, we come out here as often as we can. We congratulate ourselves as visitors on the absolutely perfect organization and preparation made for our reception. We found no necessity of standing around and wondering what to do next. The moment we arrived we were classified and labeled and pigeonholed—in other words we were received and welcomed and placed. I have never seen things done better. I am going to steal some of these ideas and take them home.

With all due respect to the President of the University, I want to congratulate us all upon the fact that the central figure of this Conference is that man before us who has for the past thirty or forty years devoted himself to education with the spirit of a real lover of his work. Most of us at least began to go into this work to make a living; Dr. Fisk went in to make others know how to live. He impresses one as do Thomas Arnold and President Hopkins and Thomas Fairchild, whose work in education was prompted by noth-

ing short of the highest and most sacred motives. So I feel that element in this meeting is the most important of all.

I do not think it is too much to say that if we can once define secondary education, if we can once determine what its materials, aims and methods should be we have practically solved all problems of education. The questions of elementary and university education will be easily solved when we get this question thoroughly settled. This is true not only in this country, but in England, France and Germany they are feeling the same.

As has already been told you, President Fuller is not present and his paper will be deferred for the present. The special topic to which our attention is now invited is **"What is the place and function of the endowed Academy or of the Private High School for boys or girls in our present system of education?"** That discussion will be opened by Mr. Arthur Gilman, Director of the Gilman School, Cambridge, Massachusetts.

MR. GILMAN:

Mr. President, Ladies and Gentlemen: My subject is The Function of the Private School for Girls. It is pleasant for me to reflect that I am not a stranger in Illinois. The subject on which I am asked to speak is one with which I have had relations all my life. Monticello Seminary, foremost among schools for girls, was established by the beneficence of Benjamin Godfrey, a business partner of my father, in the year of my birth, and for many years my father was one of the three original trustees of the school. Among my earliest recollections, none is more vivid than those connected with this Seminary, through the corridors of which my infant feet often pattered, for Miss Philena Fobes and Theron Baldwin, the first to direct instruction there were friends of my parents. To me the "Yale Band" or the "Illinois Band" and the names of Benjamin Godfrey, Ninian Edwards, Elisha Jenney, Julian Sturtevant, Thomas Lippincott, Cyrus Edwards, Edward Beecher, Newton Bateman, Timothy Turner, Lyman Trumbull, Abraham Lincoln, George T. M. Davis and E. W. Blatchford, connecting the past and the present, are as familiar from long association as they can be to you. I can adopt the words of Miss Lucy Larcom, read at the semi-centennial of Monticello Seminary,

"Two worlds I live in—East and West,
I cannot tell which world is best;
The friends that people both are dear;
The same glad sun
Shines into each; far blends with near,
And then is now—and there is here—
And both are one."

"Educators" as they are called, are making a bustle in the world. In Boston, last summer, we welcomed some thirty odd thousand of them, and I know what it means to summon teachers from every region of the American Republic and have them meet in one place. A unifying principle has been dropped into the land. Men and women from the North and South, from the East and the West have met and have looked into each other's eyes. They have shaken hands, and have recognized that they are interested in a common cause—a cause that lies near the foundations of things. The subject of our schools and the education they afford—of public schools and private schools, of separate education and of co-education, of religious instruction and of the Bible in schools—these are thought of perennial interest by all men of affairs, by all editors, by all parents—by every private citizen, be he parent or not. Every periodical that one takes up proves this. The doings of educational conventions and of school boards are fully reported, as they should be. Everywhere vast buildings are going up for schools, public and private. On all hands children by droves are found entering these buildings. Visitors from over seas are extravagant in their commendation of our school system, and we ourselves do not confine our praises to the Fourth of July. If we examine closely, however, we find that the success that we remark is due more to the spirit of the American people, the American *Zeitgeist,* than to the school system as such. There are mechanical systems of education in other lands but they produce other results. Millions are poured out from the treasuries of villages and towns for schools—public schools, and yet one-tenth of all the children under instruction do not enter them. Instead, we find that parents expend other vast sums for the purpose of sending their sons and daughters elsewhere. Strange phenomenon! While the schools sustained by the State are thus supported with lavishness, and while with general acclaim it is asserted that they are accomplishing a result worthy of high praise, why should there be private schools?

Highly as it is praised, the system of American public school education does not escape adverse criticism, and this criticism usually comes from those who know it best—from the teachers and officers who are carrying it on. We read these comments in educational journals, journals devoted to the interests of public instruction; for there are, so far as I know, no journals devoted to the interests of private schools. These critics tell us that the teachers, being incompetent, waste much of the time, and that the pupils, being taught by unfortunate methods, are "licensed by their teachers to sleep," and thus waste as much also. They assure us that the managers of the schools are often men seeking political preferment, and that they judge school matters from the position natural to such, asking themselves, "How will this affect me and my friends?" rather than "How will it affect the children?" Teachers are appointed by "pulls," they tell us, and are promoted and held in place by "influence" rather than by worth. As a member of a school committee, I once found in a public school a teacher put in position by a "pull," who avowed her faith in the text-book to such an extent that she declared it superfluous that she should know anything. I have no doubt she called school work "tasks," after the enlightened example of our forefathers. She would have starved had she tried her fortunes in a private school.

While I write there comes to me a paper with a long article headed in large type, "A Corrupt School System; Extortion and Venality in Philadelphia; positions of teachers in many cases due to political pull; large boards of directors, whose main desire is patronage; assessments laid upon teachers," showing a shocking condition of affairs in the "City of Brotherly Love." It goes on to say that "Miss Margaret Haley of Chicago, has been addressing the teachers, and that better days are perhaps coming." Much of this is true, but it is not at all necessary to base the claims of the private school upon the faults of the municipal institutions. Every town is able to point to many a consecrated teacher who has worn himself or herself out in the illiberally paid service of the community. They are the salt of the educational earth. Education is costly, but the money ought to be invested in teachers—not in buildings.

Passing by, therefore, all such criticism, and recognizing the truth that the real teacher in either class of schools is dominated by the same lofty aim, let us approach the consideration of our subject in a practical way. The child is the object for which the school stands. His is the interest, and his alone, for which the public funds

are appropriated, and for which parents invest their millions in private schools. Here is a mother with a young daughter. She thinks herself the natural instructor of the child. She therefore begins to act upon this principle. The girl must be taught to talk. That is plain, and perhaps easy, she thinks. It must be taught to read. That is not so easy. The next step is to give it an idea of the relations of numbers. The young mother finds that her work grows in difficulty. She looks to books, and learns that there are ways of teaching the daughter to talk of which she had never even heard. In teaching reading there are many new methods, and in arithmetic more. The young and ambitious mother does not like to face the conclusion that she is not so capable for the task that she so lightly assumed, as she thought. However, on she plods. She finds one day that the daughter has a disposition that she does not comprehend, that her sympathies are so warm towards her that she is nervously excited as the daughter blunders or is obstinate. Finally, it "is borne in upon her," as she puts it, that perhaps someone who was educated less than a quarter of a century before—somebody who has acquaintance with the advance in pedagogy, may know other methods, and perhaps might meet the disposition of the child in a calmer manner, not having her intense personal feeling for her. Experience would help, so she thinks, and one who has had experience with other children, with scores, perhaps with hundreds of others, might understand the child even better than she does herself. As she sits down to look over the range of school work, she realizes that the world of teachers has not stood still for the previous quarter-century, and she feels that, in this respect, she herself has. It costs her a pang to confess that another may lead the mind of her child forward better than she can. She finds that her experience is not strange. The mother of Ruskin thought that she could educate her son, but she was obliged to give over the work.

If the young mother whom we are following lives in a rural community where there is a simple one-room country school, and it is led by an intelligent, inspiring teacher, her course is plain. She can send her child thither. This teacher, instructed in fresh ways of teaching, with a mind well trained and stored, can direct the first steps of the child successfully, give it a love for the exercise of its little brain, and start it on the educational way hopefully. Daniel Webster was trained in such a school. But soon another difficulty arises. One teacher, the mother has already discovered in

her own experience, cannot be expected to be equally well able to instruct in a variety of studies, and she finds that the variety is vast, the range wider than she had supposed before the problem was brought home to her. The little rural school does not offer specialists, and specialists the child grows to need. This is not the end of the difficulty either. The community itself is small, the child needs a wider view and larger companionship than she can find in the place of her birth. She must learn, if she is to grow up anything but narrow-minded, that there are other ways of living, other ways of looking at things, other kinds of people from those she has known, and that perchance these other people and their habits are as well worthy of commendation as those she has been familiar with. The mother begins to think that perhaps a boarding school would accomplish for her much that she desires for her daughter, if not all that she needs. She finds that there are no "public" boarding schools, and this leads her to believe that private boarding schools at least have a place in the world.

Let us suppose, on the other hand, that this mother lives in the city, where she has no difficulty in regard to the opportunities for school work, for there are public schools enough. She investigates them. She finds that there are many pupils. Every room is crowded. Many children in one room under one teacher, with hundreds, if not thousands, in a single building. Everything runs like a well oiled machine. There is a variety of studies, but she feels that the personal touch must be lacking. What teacher can know the traits of so many children? How will it be possible for each pupil to have proper attention? Knowledge can certainly be crammed into little brains—a phonograph can do that; but is it possible to train the girls? What of the exceptional pupil—the exceptionally bright, the exceptionally dull? Will it not be necessary to make the dull pupil set the pace for the class? She has read the book of Thring, that inspiring headmaster of Uppingham, in her effort to get light, and she recalls his dictum, "Everyone can supply examples where there is such knowledge but no education," and she agrees with him that "when this is the case knowledge is not power, and the common axiom seems to be a fallacy." She has read her Bible, and she has looked at the early versions, at the Vulgate even, and she reads the Proverb, "Train up a child according to his *bent,* and when he is old, he will not depart from it." She has read that stimulating English book, "The Curse of Education," by Harold Gorst, and she is told there that the English schools are "nothing

more than factories for turning out a uniformly-patterned article." If she thinks that Mr. Gorst is a prejudiced, a one-sided observer, she turns to someone else. There is Matthew Arnold; but he is no more cheering, for he tells her that children can be put through examinations in reading, writing and ciphering without really knowing anything about these matters.

The mother visits the schools and finds hundreds of pupils in single buildings. She reads of a new school house in New York that holds five thousand children. She looks at its plans, beautiful in its architecture; but as she thinks of the throngs to pour in at its doors, she cannot help asking herself whether the mother who drops a daughter into it in the morning, is quite certain to draw the same one at night. In such schools she knows that twenty, thirty, fifty boys and girls are "classified" in the same room; but she knows that no two children are alike, and that no class system will adapt itself to the needs of all the members of its classes. The uniform curriculum, and the plan of putting solid masses of children through prescribed and inflexible courses of study seems unintelligent and leaves no place for a proper recognition of the fundamental diversity in mental, moral and physical endowment, recognized in the home, as in every other relation of life. The effort to teach wholesale obliterates the distinctive marks of individuality—is mechanical and not intelligent. It ignores the distinction between filling the mind and developing the powers. If education is developing power, filling the mind is not educating. The object of the teacher is to open the mind. The pupil will do the rest, when once he is awakened. Facts will take care of themselves.

Edward Thring says that life is the highest known power. Therefore, for him education is "the transmission of life through the living to the living." Facts are dead, and no piling up of them can develop life. Nothing that can be taken apart piece by piece is living. Life is growth. Taking a thing apart piece by piece does not even discover life.

It seems to the teacher of the private school that young people cannot be cultivated in masses, that there must be small numbers close to the teacher. Large classes must be lectured to, but lecturing is not teaching. The mature mind may gain by listening to lectures, but pouring knowledge over pupils is like pumping on them; it does not arouse interest nor bring out latent powers. It does not lead to thought.

Who was it that said, "I thank God every day that I never was

a public school pupil, to be moulded into a little unthinking machine, utterly unable to do anything for myself"? Some editor of an educational journal, printing these words, adds, "A little unthinking machine would describe the child who had very glibly narrated the story of the cotton gin and its operation, and when suddenly asked what a cotton gin was, replied, 'A law passed by Congress for converting cotton into gin.' "

Let us return to our anxious mother. She is the wife of a successful man of business. He has always had a manager, a man upon whom responsibility has been placed by him. He says that if he had had two managers, or if his affairs had been directed by a committee, his business might have been successful, but he has his doubts. A French proverb that I have just seen quoted in a Chicago paper is appropriate in this connection. It says that a ship with two captains goes to the bottom. I incline to think that the Frenchman would expect that a ship directed by a committee might get to the bottom more speedily. My morning paper tells me that in my own town, which is considered an intelligent place, 2,500 children for weeks have been deprived of a text-book in geography, because six of the principals vote for one kind and six for another, and the committee seems unwilling to take either side—or, perhaps, the members being not trained as school experts, do not feel capable of deciding the question. The mother falls into her husband's way of thinking about a school for her daughter. Shall it be one directed by a committee and a superintendent, with masters of different grades under them? Shall it not rather be one directed by a single mind, a mind belonging to a man or a woman not bound by the chains of educational tradition, or by the necessities of an educational machine? By a person not subject to removal by political power, not appointed by such a committee as we have read of, but one trained in the knowledge of child nature and of mental action? She finds food for reflection in these questions. The mother sees another difficulty. She looks over the public schools of the East and finds that the foreign languages are not taught the children at the age when it seems natural for them to be studied, but are relegated to the high school, only reached at the age of twelve or fourteen. She thinks that there are other problems connected with the true order of studies which are not settled by answering the question "What is best for the child?" but by that other one, "What amount of money will the voters appropriate?"

Again, our mother is not a clod, but a person with a body and

a mind, and, besides a mind and body, a soul. She holds religious views. She fears to trust the tender plant to influences antagonistic to her particular church. She knows that it is only in the private school that she can expect to obtain religious instruction. Live religion must of necessity be presented in a denominational shape, it must take the form of authority, and address the religious sense, not the intellect alone. This being so, and the Commissioner of Education, Dr. Harris, is an authority for saying that it is, religious instruction must of necessity be kept out of schools supported by the public funds. The mother well knows that many of the instructors in the public schools are persons of high religious convictions, but that nevertheless they cannot give direct religious teaching, and though she does not wish her child to receive Sunday School instruction in her day school, she does long for some of the spirit of her own religious faith in the teacher of her daughter. She knows that day schools of the kind she wishes exist, and that there are many boarding schools which do this sort of work, in addition to the training of the mind, better than she can do it.

You recall the weighty words of Huxley: "I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up in the present chaotic state of opinion on these matters, without the use of the Bible. By the study of what other book could children be so much humanized?" It seems that the question of the moment is settled by the definition that one gives of school, of education and of teacher. If a school is a place of leisure, not of haste; if by education we mean training, development of power, the establishment of character; if by the teacher we mean "a combination of heart, head, artistic training and favoring circumstances," an artificer in mind, one who deals in life, not in lessons, one who has liberty and leisure, then it must be confessed that there are but few teachers anywhere, and little education." I think that we are brought to the conclusion that the private school is the more likely place for the realization of our ideals.

There have been great teachers. Socrates was one; but we are told that in the modern phrase he taught nothing, and if he had been called to stand up with a graduate of a modern normal school he would have seemed a deplorable failure. Agassiz was a great teacher; but I fear that if he were placed in that great school in New York,

he would not have followed the methods of the school room. The methods of the crowded, graded, classified schools were not those of these great teachers. They developed power in the pupil. It was once a patent of nobility to have been taught by Agassiz.

There are a few words to be said in this relation to parents. The artisan, the maker of a carpet or a horseshoe, for example, can show you his product in every stage. He can tell you his method in every detail. The gardener, who deals with physical growth, can dig up his seeds and show you how each one has grown; but he kills it in the process. The scientist can stick pins through his specimens and fasten them to corks, so that you can examine them. The mechanical teacher can show you just how many pages and chapters have been "gone over" by your child, just how many facts have been crammed into its little brain, by means of examinations. The real teacher, who has been actually opening the pupil's mind and giving it training, cannot show you by any such process how far your child has advanced in the development of power—she can't do it, even if she kills it! The work of the true teacher is slow; it is often hidden, but it shows itself in time, in the ability of the pupil to attack problems and to solve them, and in a child-like gladness in the use of its powers. In making a show, the mechanical teacher will beat the real teacher every time. Ask Sir Joshua Reynolds, or Turner, or John Sargent how he works, what is his method, and I doubt if he can tell you. Perhaps, like one great artist, he will tell you that he mixes his colors "with brains," or will go farther and give you, as Reynolds did, an exposition of his method, which you will find not true, for it seems that the great artist thought that he followed a certain line when in reality his paintings show that he was mistaken. The real artisan in mind has, it is true, great principles, but he is powerless to tell another his method so that another can do what he has done.

Have we not found four reasons why private schools for girls exist?

1. The public school deals with masses, and children cannot be cultivated in mass.

2. The school under individual management, conducted not for mere experiment, and suited to the capacities and dispositions of the pupils, is not the public school.

3. There are no public boarding schools.

4. The public school is debarred from religious instruction.

Symptoms of educational uneasiness are welcome. When there

is dissatisfaction with the present, a seeking after perfection follows, and it is to be hoped that perfection will always be ahead. You remember the old story of the minister who was congratulated because his flock were seeking perfection. "Yes," he said, "I'm happy when they are *seeking* perfection; but when they reach it, you can't live with them!"

I give you the result of my thought and experience. Man cannot make a seed grow in his garden. Pounding it into the ground will not do it. The soil must be prepared, the sunlight must be allowed to shine upon it, the growth comes from a higher source. Paul may plant, and Apollos may water, but it is God that giveth the increase, the growth, the power, the life.

THE CHAIRMAN:

May I suggest at this point that after the next two papers opportunity will be given for brief discussion. Will those of you who foresee that you will take part in this discussion be kind enough to send your names to the platform so as to enable us to identify you and introduce you properly.

A glance at the program for this Conference impresses us with this fact, that President James and his assistants have been signally successful in securing the attendance and support of men and women whose opinions upon educational matters are of absolutely first-rate importance to us, and this makes us look forward to these discussions and listen to them with the greatest interest.

I now have the pleasure of presenting to this audience one who certainly needs no introduction at Northwestern and one who also needs no introduction in any educational assembly, for Mrs. Sewall has always been heard with great pleasure and interest wherever she has spoken. I have the honor to present Mrs. May Wright Sewall, Principal of the Girls' Classical School of Indianapolis.

MRS. SEWALL:

Mr. President, Ladies and Gentlemen: I shall pay my respects by indulging in a moment's reminiscence with the admirers of Evanston. In some respects the world changes and opinions so change also that we are not sure that we shall find ourselves occupying the same platform with those we have known when we meet after the separation of a few years. In all that has been said in praise of Evanston, there is a note so familiar that I feel like relating the first illustration of this local attitude that came to my knowledge when, as a young woman, I was a student here. One very dear

to everyone in Evanston at that time, Dr. Raymond, was very ill, and for weeks, we at the Woman's College who loved Dr. Raymond because he loved us, who respected him because he respected us and recognized us—because he was a man who did not scorn the minds of girls—had been anxiously waiting for news. One day we were told that his friends thought that the crisis had passed. A dear friend obtained permission from the physician to visit Dr. Raymond when it was thought that the crisis had passed and that the tide had turned toward life. As this friend bent over Dr. Raymond he said, "My dear brother, you have been so very near to heaven that those of us who have been praying for you think that although you seem to have turned back toward earth, you must have gotten some glimpses that we should like to share. Can you tell us how it seemed when the door into heaven was really ajar for you?" Dr. Raymond, who, it was reported, had been able to say nothing thus far, was moved to speak, and he assured his solicitous friend that there really "wasn't much difference," that indeed Evanston was so nearly like heaven that he had difficulty at first to know that he had got there. President James, I can say much in praise of your town, the home of my College. I speak of it to show the freedom of mind in which one must come to Evanston, for it would really take a very bold person, I think, to venture into this place with any strong feeling of antagonism toward Evanston.

I wish to disclaim the charge that the teachers who represent private institutions are antagonistic toward the public school. To my mind, there is no antagonism toward the public school, either in the one institution which it is my pride to represent, or in the class of institutions of which that is an example; and if it were my duty to speak today of the public school, I certainly should find something to say concerning the function of that class of school in a Republic. But, whether in a Republic or in a Monarchy, I believe the private school has a place and a function that the public school under no form of government can ever replace. Dr. Gilman has discussed some aspects of the private school so fully that it seems like a weak repetition to mention them again, yet I feel that to justify an institution's existence one must show that it is doing something that cannot be done equally well by another institution, particularly if that other institution is more accessible, cheaper, and more available. If the public school could do just as well what the private school can do, we might, indeed, challenge the private school's existence. The private school is sometimes said to exist for

the sake of the weak, the maimed, the halt and the feeble. To my mind, in so far as it exists for the feeble, it would have no reason to blush for the service it was rendering to the community, if it could take the feeble in mind and do for them what the public school, which does everything with reference to the average, could not do. So I think, that granting my claim, which is that the private school unites all the conditions which enable it to know each individual that comes under its roof as an individual, it can strengthen the feeble and give the timid courage; take time to find the germs of capacities in them, and help them by and by to keep pace with the average. It is not so much for their own sake or for the community's sake that I deplore the condition of the feeble in the institution which works only for the average, as I deplore for the community's sake and for their own, the effect of the public school upon those who are stronger in endowment than the average. To hold the strong, the capable, the talented, the gifted, always to the pace of the average, is a crime not only against that individual but against the community, which certainly is not too rich in wisdom. And so, for both those who in endowment are below, and those who in endowment are above the average, I think you will grant the argument for the existence of the private school. After all, I realize that if an institution has nothing to offer to the majority, has no place for the average, and can do nothing for the average that another institution cannot do equally well, it can hardly expect to have the respect of the majority, and to have tribute paid to it by the average; so my next claim for the private school is founded on this proposition:—Let the average (and representatives of the average, of course, are always largely in excess of those who are much below or much above it)—let the average be subjected to the processes and be surrounded by the conditions of the best private school, and a very large percentage of them will be lifted from the average by those conditions and those methods, and brought to swell the number of those who are accounted above the average.

To my mind one of the strongest claims of the private school upon the respect of the community, and one of the arguments upon which it can base its assertion that it is needed by the public school system and needed in the educational system of the Republic, is, because our system of public education is maintained by a government that not only recognizes no union of church and state, but as a government recognizes no church, and as a government recognizes no society. There are three parts of a child's nature that

education should touch from the child's earliest life, or certainly from the secondary period of education, which are untouched by the public school in theory and largely in practice. One recognizes, of course, that the work of the fine teacher is always far beyond the recognized demand of the public school. No doubt it is true that the public school system has ceased to regard the child merely as a disembodied mental faculty. As one studies the history of our education, the curricula of normal schools and the methods of those who have trained teachers for their work; and, as he studies the curricula of the schools themselves, one sees that until within a relatively recent period the school was really adapted—taking its own publications and announcement of what it professed and claimed to do and wished to do—it was really adapted merely to the education of a disembodied mental faculty. If the mothers could have kept the bodies at home and sent the minds alone to school, they would have found some provision made by the school for teaching the mind, but they found no provision whatever for the body. The private school first made provision for the body, as later I shall hope to show that the private school has a claim for its existence and for its continuance and enlargement, because it is the place for initiative; because it is the proper ground for experimentation. But, not only did the private school first recognize the body of the child, it went further! We know that in one particular (however boastful we may feel, whether we live in Evanston, Indianapolis, or Boston) that in one particular we cannot defend our present generation against the charge that our critics—our foreign critics sometimes in the sharpest voice—make of the decadence of our society in regard to its manners. I think it not unworthy even on a serious occasion like this, to set forth the advantages of a kind of school that permits its teachers to regard the manners of its pupils. We know that our people are very sensitive on this subject. We know they not only say that they do not pay taxes for a teacher to give attention to such matters, but that they do not wish intimations of what may be demanded of their children as to social conduct. I believe that so large a minority of our people are tainted with a misinterpretation of democracy that, even were they willing to pay the taxes, they would resent any particular instruction in manners. The private school not only may regard the child's manners, but it must do so. Of course, when I speak in praise of this institution, I speak of it at its best, as we should speak of institutions only at their

best, when we are trying to give our arguments for their existence and their continuance.

What has been said in regard to the religious and moral education of the child, I would if possible emphasize, though it is difficult to emphasize what has already been stated so clearly and with such emphasis. But our system of education not only provides no means of religious instruction, but really provides against it, in so far as bringing the religious influence of the teacher to bear upon the child is concerned. This seems to me a very serious defect in our public school system, and I believe it is one of the defects which makes a place for the private school.

However, I know that we may look forward to the growth in wealth and also the corresponding growth in intelligence on the part of our people, until there shall come a time when the people will vote a taxation for the support of the public schools which will permit as relatively large a teaching force in comparison with the student force in the public secondary schools as we have now in the best private schools. I shall quote from my own city as being the one that I know best, to illustrate the disparity that still exists. If we divide the number of pupils in the Classical School, which I represent, by the number of teachers in it, we should find that each teacher has eight and one-half pupils under her care, while in the same city, if we should divide the total number of pupils in either of our high schools by the number of the faculty, we should find that each teacher has something over forty under his or her care. We know, of course, that the mathematical relation is not the only thing to consider. To say that the influence of the teacher over the child is in proportion to the mathematical relation of teachers to pupils, would not be fair to either institution, but it is indicative of much; and the point I wish to make is that, granting that our people should tax themselves to the point where the teaching force could be increased until, as related to the student force, it was equal to that of the private school at the present time, that there still would be room for the private school. Even under the relatively changed conditions which I have assumed that the future will see realized in our public schools, there must still be a uniformity in that institution which is under government administration that will not be and cannot be in that which is under individual administration. It is a charge brought against our society, and one that I have never seen satisfactorily answered, even by the most eloquent and philosophical patriot, that at its best, our society as a whole is

characterized by monotony. It is impossible that it should be otherwise where we have millions of pupils studying the same text-books by the same methods; going over the same number of pages, chapters, or whatever it may be, within the same period of time; writing themes upon the same subjects or outlines which coincide from ocean to ocean. Nothing but monotony can be expected in the mental attitude. There is no provision for anything else. If there be uniformity in the mental equipment, then, of course, in the social life it will be carried forward by those who have been educated under this system until uniformity results in monotony. It would seem to me that of all forms of government a democracy is that which needs most to leave some room in its system of education for private initiative. All initiative is individual. We have been given a very happy illustration this morning of the difficulty that an ape would have in managing a ship, and so far as I know, no initiative of any kind has been made by an ape. The initiative must be in the heart, the mind, the soul of the individual, and in a democratic community where there exists this tendency to maintain the average at its average, and to reduce the average to uniformity, the movement is inevitably toward monotony. Hence, all the more is there need that there should be some place left in the educational system for private initiative. As a matter of fact, in so far as our public schools have been improved—and no one can be more glad of their improvement than one interested in a private school—(I shall always emphasize the relation of friendliness that should exist and must it seems to me exist where the administrators of public and private schools are rational) the improvements made have been borrowed from the private school in which all educational initiative has been begun. The recognition of the body which resulted in devising systems of physical development and in providing gymnasiums and directors of physical culture, came in the private school long before it affected the public schools. Notwithstanding that much is said of manual instruction, this initiative was made in the private school. The initiative must be made there. So, I claim for the private school that it is a field for experimentation where the individual may experiment without let or hindrance; where he may choose his own text-book, for example, and not be confined to books prescribed by statutes—statutes which it cannot be denied are ordinarily passed in the interest of the publisher, more rarely in that of the editor, occasionally in that of school officials, but certainly almost never in the interest of the child. Even that

is a degree of freedom that changes the attitude and the work. I should like to make much of this, but I am sure that some who will follow in discussion will make more of it. I feel that our interpretation of democracy is a very wrong one, and that the attitude of many citizens of wealth and intelligence in some parts of the country, as seen in their willingness to send their children to the public school, is a wrong idea of democracy. Democracy has two meanings: The one, "I am just as good as any one" is a reading that is fatal to the development of the highest intelligence; and the other, "Everyone is just as good as I" is certainly the just reading; a reading that will stimulate one to help others to enjoy whatever opportunities he enjoys. When one says, "Everyone is just as good as I am" it does not, however, make him feel that he will expose himself to all the evils that large numbers are now subject to. I believe that this reading has led many citizens, in the interests of what they falsely believe to be patriotism, to send their children to the public schools. They say, "The public schools are those in which the majority are to be brought up; it is best for my child to mingle with the majority. I know, of course, that the children come from different classes of homes, but I must trust my child to have the strength to resist the influences of the lower homes." To my mind, one might just as well say, "I must trust the body of my child, kept always cleanly at home, to resist disease when among children suffering with measles and smallpox. He will, of course, have power of health to resist and he will learn how to defend himself." We all know that it is disease and not health that is contagious. On the moral plane, unfortunately, and still more sadly there than on the physical plane, it is not health that is contagious, but disease. On the mental plane, it is not strength that is contagious, although strength is stimulating. When we have this fallacious conception of the duty imposed by democracy, we go down hill and not up.

These are mere suggestions of the advantages of the private school, but after all is said and done, it is for the personal touch which it affords that I make my plea. I had—if one may refer to one's experience—perhaps as happy an experience in public schools as one could have. I had six happy years in the high school of Indianapolis where my first personal acquaintance with co-education of large numbers came; and I know that although I had all that a teacher could have in the way of support and recognition in a public school, and modestly think I had all the success that under the conditions one could have, I was constantly agonized because of

the impossibility to have personal relations with the pupils, and because of the impossibility of giving to the pupils any opportunity for a free expression of themselves. That is one of the points I wish to make. One of the claims that the private school may make is, that it not only gives greater opportunity to the teacher to adapt his instruction to the individual powers and nature of the particular child, but it also affords the child an opportunity for self-expression. On this chance of free expression under critical attention, rest both the development of character and the preservation of our language. One who has any reverence for the English language, any respect for its purity, any admiration for its richness, cannot deny that it is now imperiled by the very institution to which we once looked for its perpetuity. The richness and the refinement of English may both be maintained if we make the struggle; but we know that in the large classes of the public schools where pupils may be called on to recite but two or three times a week, the condition does not exist which renders it possible for the child so far to express his mind as to learn how to use language and to give the teacher the slightest opportunity to obtain a glimpse into the workings of his mind. In the private school where the opposite condition exists, is the splendid opportunity. By the future increase of teachers in the public schools the disparity between the private and the public school may be diminished, but never will a public system supported by taxation make it possible for the teacher to do, what to my mind it is the great and splendid privilege of the private school to do, viz.: examine each mind by itself, treat each pupil as a unit, lead each into the liberty of free expression, and so develop individuality, powers of thinking, and powers of expressing what one thinks. Finally, never in the public school can that personal relation be established which enables the teacher with perfect freedom to make the development of character the one object always sought. Whatever the subject that is being studied, whether it be algebra, geometry, or a modern or an ancient language, the bringing out of character in the lesson and the stimulation of character in the child, which require personal acquaintance, personal study and absolute freedom of personal relationship, is only possible in an institution under individual guidance and in one which gets its impulse from individual initiative. I feel that I do not claim too much when I claim this. I believe that I am only following very humbly and afar off the example of the great teachers of all time. As we look over the names of the great teachers they are of the men and the women

who established individual relations under conditions which permitted perfect freedom of association with the individual. We go back over the list of great names commencing with our contemporaries until we come to the great teachers of antiquity and we find that it was the philosopher gathering his few disciples about him in the garden who made of each one a spring of living water or an altar upon which the celestial fire would burn; going back of that antiquity in thought, not in time, we come to the great Master and He, though sometimes He addressed His splendid teachings in parables to the crowds, selected seventy to be His chosen followers; from the seventy He chose twelve to be the bearers to all times and to all races of His individual private instructions; and then when He would do His best and when He would speak the word which He wished to have carried to the very end of time and by which He hoped to modify the issues of eternity, He sat apart with one chosen pupil, and by virtue of the acquaintance which had been acquired by personal association touched to flame the tongue of him who should carry forward His word.

THE CHAIRMAN:

May I repeat the request that any who will take part in the informal discussion to follow will send their names to the platform that they may be properly invited and announced.

This discussion will be continued now by one who has peculiar title to speak with authority and to be heard with attention, for he has had a leading part to play in the organization into efficiency of that unique system of schools known as The Friends' School. I have the honor to introduce Mr. J. Henry Bartlett, Superintendent of the Friends' Select School, Philadelphia.

MR. BARTLETT:

Ladies and Gentlemen: I shall not be in the way of the important appointment on the program for twelve o'clock for my paper is brief.

When William Penn came to Philadelphia he found that the Society of Friends by action in their Monthly Meeting, had set up a school. One of his first efforts was to have this school chartered and after the lapse of two hundred years it is interesting to note the significance of this charter. Plainly it said, then as now, that education is a public *not* a private function. The word "Publick" indeed is used in the charter, and while without doubt the word was intended in the sense in which it is now applied to the great boarding

schools in England, this meaning could not be better defined than in the phrase of the charter which says that the education of youth is in order for them "to serve their country." Not a little hostility is at times implied in the use of the term "private school" as contrasted with "public school." Doubtless this hostility has grown out of the fact that some proprietary schools have made merchandise, as it were, of their educational wares and have seemed to scorn the larger outlook and endeavor for educational advance.

In treating therefore the subject assigned for this discussion it seems necessary to urge that the function of the endowed academy or of the private high school does not differ in essence from the function of the public schools. It is indeed the limitation of the public system that makes the private system a necessity. It may then be safely assumed that the two systems are similar if not co-extensive. As servants of a common cause we may regard them as parts of one system even though they be supplementary and in some particulars very different from each other. "No system of secondary education can be effective," says the great English inspector of schools, M. E. Sadler, "unless it is a really national thing." But at the same time we remember that the same authority says, "We need variety of curricula, variety of experiment," and while a national system or a state system does not exclude this variety, a painful tendency to uniformity is safe-guarded by an arrangement that permits different systems in the field at one time. So long therefore as the management of schools both public and private recognizes that the education of youth is in order to fit them "to serve their country," the two systems have a unity of purpose that makes it possible for them to fit together and to work together.

Emphasizing the fact that education is a public and not a private function need not obscure the points of difference between a so-called public and private system. These differences are not a constant quantity. They represent for the most part an unstable condition of society due often to the vicissitudes of politics. So when it is said that "the function of the endowed academy or of the private high school" specializes into leadership no affront is implied to the so-called public system. This leadership is not leadership in the sense of superiority. Much of the best school work all the while is done by the public schools. But public school men everywhere are hampered by lack of funds, by lack of educational spirit in the community, by "formalism and officialism" to the point of distraction, so that leadership in the sense of being pioneers in educational practice devolves

much more easily upon the private or endowed system. There are striking exceptions to this statement on either hand. Communities sometimes get into such an educational fervor that public resources are placed in the hands of school men without limit. In this way some of the most striking leaders of educational practice have been developed. On the other hand the natural tendency of the endowed system is to conservatism to such an extent, at times, as to bar the wheels of progress. These exceptions, however, are put down as exceptions while the progressive element in the educational community uses the private and endowed school to secure the progress which is denied them in the public school system.

With your permission I shall illustrate this pioneer leadership by two common examples taken from current educational discussion. President Butler of Columbia has defined the child's fivefold inheritance as "scientific, literary, aesthetic, institutional and religious." The public schools have been active and successful in all these fields except the last. In the matter of religious education a growing feeling of discontent is heard on every hand. Bishop Coadjutor Greer of New York has given the extreme statement of the case in these striking words: "We are bringing up all over this broad land a lusty set of young pagans who sooner or later, they or their children, will make havoc of our institutions." Discussing the same subject the honored United States Commissioner of Education, Dr. Harris, says it is clear that the state cannot successfully undertake religious instruction, and in a series of brilliant syllogisms Dr. Harris attempts to prove that religious instruction apart from denominational instruction is impossible. That other statement of the case, however, never more ably put than by a leader in this very University to the National Educational Association the past summer, that the child's nature is so essentially religious that teaching can *not* possibly be strictly secular, will continue to have reenforcement from the daily experience of an army of teachers all over the land. And is it not true that for more than a score of years our colleges have been developing a religious atmosphere that in the main is clear of the taint of sectarianism?

In the same way it has been easily possible for the private and endowed schools to exericse a leadership in this matter. Some of them distinctly aim at denominational teaching only to find that the child's mind lacks the discrimination for specific difference which is after all the basis of denominations. Speaking broadly, the life of these institutions is deeply religious. Unhampered by bigoted

zealots many of them have gone forward and blazoned the way for relief from the impossible effort to keep religion out of the schools. I take it that this is not bare assertion. In cities where private and endowed schools abound, even under denominational management, a very great variety of patronage representing every faith finds satisfaction and makes no charge of denominational bias. In the face of such experience even the logic of Dr. Harris fails, and while we recognize that authority is the basis of religious instruction, as he says, we are reminded that a true educational experience may even enlarge or change our ideas of authority. Happily this enlargement of ideas has found voice in the monumental work of Professor Coe, and we have not only an experience of progress in religious education in some of our private schools, but a statement of this progress as well in the remarkable chapter on authority in "The Religion of a Mature Mind." Let this suffice therefore for the first illustration of leadership of the private and endowed system, and if the way for general practice in religious education is at all made clear by the experience thus claimed for the private and endowed system, let us rejoice.

The second illustration of leadership to which I shall ask attention is quite aside from this of religious education. Superintendent Seaver of Boston in writing of the "Twentieth Century High School" emphasizes five points of peculiar excellence that may rightly be expected of it. The fifth of these points is "supreme regard to health." We live in a high-pressure age and in too many instances the private system of education meets a demand for quick preparation for college or specialized preparation for life. In the main, however, and as a system it seems fair to claim that private and endowed schools have a very great advantage and have taken a lead in a "supreme regard to health." Any considerable elaboration of physical education is costly. To meet its ends attention is necessary to pupils as individuals. Advance has been made in developing a rational system applicable to groups and to classes, but we are only yet in the beginning of the battle. It is the duty and the privilege of the private school to lead in it. But "supreme regard to health" has a much wider scope than is implied in a mere system of physical education. It includes all that is known in the sciences of sanitation and ventilation, it includes questions of diet and sleep, of work and play. It means that the school must be projected into the home and the home into the school. And I acknowledge that all this is done by some public schools. The point for which I

contend is that it is specially the function of the private and endowed system to work out means and methods by which it can be easily possible for all schools.

These two illustrations must suffice to make clear my meaning in saying that the specialized function of the private and endowed system is leadership. I have made no mention of such subjects as the "Mediation between College and School," the "Cultivation of a Professional Spirit in Teachers," the "Use of the Laboratory Methods in Teaching," the "Reduction of the Number of Pupils per Teacher," the "Promotion of Bright and Slow Children," the "Limits between Elementary and Secondary Education," and a score of others which find a voice in our educational literature. These all might be used to illustrate the call for experiment and leadership in different parts of our country. You readily recognize that the defects of the public school system in one place may be its merits in another, and until the public system shall become perfectly versatile the private system will thus have a charter for service. That this service may be in harmony with the public system and that in William Penn's noble words it may train the youth "to serve their country" should be the devoted pledge of every one of us.

PRESIDENT FULLER:

President Fuller of Drury College was at the last moment prevented from attending the Conference. His paper is here inserted.

There are four or five strong reasons for the establishment and maintenance of private secondary schools.

1. They are necessary to afford opportunity for secondary education to the youth of sparsely settled agricultural districts. The public high school is for the city or the town whose population can be counted by thousands; the academy is for counties or large sections of States. More than three-quarters of the habitable area of the United States between the oceans is unreached by high schools and is situated much as most of northern New England was fifty years ago. Then there were only five towns in New Hampshire and the same number in Vermont that supported schools with curricula ample enough to prepare for the average Eastern college. The majority of students entering college came from academies, and a large percentage of the members of college classes now coming from these States—though the proportion is distinctly smaller—has been trained by the same schools. Northern Michigan and Wisconsin, Minnesota, the Dakotas, large sections of Nebraska and Kansas, indeed most of the territory between the Mississippi river

and the Rockies have today need of similar schools, or are dependent upon them. Only six towns in the southern half of Missouri have high schools offering four years' courses in Latin, and only one of these makes any provision for instruction in Greek. Only about one-half the counties of Missouri have high schools with even three years' courses of study, and less than one-fourth of the counties of Arkansas have high schools doing more than two years of proper secondary work. The same may be said of most of the other Southern States. But for the enterprise and generosity of Christian churches or their members, there would be few links between the common school and the college. This condition, indeed, has forced our Western colleges and some of our State Universities to organize and maintain preparatory departments. As population thickens the high school will more occupy the field, but for generations yet the academy or its equivalent, in some form, must supplement insufficient municipal provision for secondary training.

2. There will always be need of the academy or private school, even in regions where high schools are supported, for the sake of wider differentiation in teaching than is possible in any but the very largest public high schools. Average high schools must be much alike, suited in programs and methods to average students, to average ability, health and ambition, to the demands common to the majority of pupils. But for the few who have exceptional tastes and adaptations, as for wide attainments in language, music, art, elocution, or handicraft, or for those who are deficient in endurance or physical vigor, for the dull or wayward, or others with special idiosyncracies, there are requisite schools shaped for one or more of these classes. Only the large cities can maintain different schools giving instruction in classics, modern language, science, and manual training.

Public schools must be chiefly mixed schools, that is, co-educational. While this is generally best, yet every experienced teacher must admit that there are many boys that should be educated by themselves, perhaps, purely for physical reasons, and that, also, many girls need mothering more judicious than they can get at home, and teaching more gentle and patient, and example more gracious than men can give.

The modern academy and private school undertakes very largely to furnish homes for non-resident pupils; the public high school never. These homes are also the homes of teachers who generally have executive ability, tact, culture, and Christian devotion. The

atmosphere of these homes is refining. Regularity of personal habits, of diet, sleep and exercise, is prescribed and practiced, there is gentleness and courtesy and much else that broadens and sweetens life and that the mere recitation room can never afford.

Sanitary and climatic conditions unfavorable for good health at home often create or intensify demand for educational facilities in better localities. It is becoming more and more felt that while cities are *the* best places for professional and technical training, yet they are not for secondary education nor for the earlier college years. Too much social diversion and too close proximity to the whirl of business is often fatal to that unbroken persistence in study and that continuity of thought which is essential to the best mental discipline. "One cannot hear the sound of the great babel and not feel its stir."

Furthermore, in the growth of industries and occupations, like railway and mail service, sales-work and mining, which keep men away from their families—and there are now millions of such men—there is increasing tendency to send boys as well as girls to good home schools, because in such case there cannot be proper oversight in the family home. For these reasons and for the sake of the better moral atmosphere, Eastern academies are largely filled with boys from Western cities, and Eastern girl colleges are crowded to overflowing. I believe that academies and private high schools are to be in evidence quite as much in the future as ever, but they must be home schools well equipped and considerably endowed.

3. The academy tends to develop superior instruction from the greater freedom accorded there to the good teacher. His personality counts for more. He can try experiments, adapt better his teaching to individuals, vary the work with different classes according to the capacity or ambition of its members more than is possible under a superintendent of machinery or in a vise where others are turning the screws. Compare the horse that works in a treadmill with the racer on an open track, or the driver of a mule team with him who "holds the ribbons" after thoroughbreds.

I always think of the academy teacher as like the old charioteer who drives with loosened reins. He bends over and lets fly.—*"Curru volans dat lora secundo."* He is the more dependent on himself and therefore the more independent. That fact quickens his energies and incites him to do his best. Imagine, if you can, Dr. Arnold of Rugby or "Uncle Sam" Taylor of Andover making world wide reputations in public high schools! even in this country where there are less trammels than on the continent!

The independent academy teacher can draw pupils from the wide world. No one man at the head of such a school will attract all kinds of pupils, but, once his reputation established some parents will say: "That is the sort of man I would like to have my boy under," or "that other school has a woman in it who will best mould my daughter." American students go to Germany not so much to study at the universities as to hear certain men. University freedom has contributed to make these men famous. But the freest educator in this county is not the public high school principal, nor the college or university professor, but the head of a secondary school that is not an adjunct of any other educational institution. "I had rather be the head of a mouse than the tail of a rat," said a very successful head master of an academy when once invited to a college professorship.

4. But, finally, the most important function of the Christian academy or private high school—for most of these are founded and guided by Christian men and women—is to provide a stronger and more positive moral and religious atmosphere than the public high school can possibly furnish. Said a Western lawyer: "I can get just as good class instruction for my boys in my own city, but I send them to an Eastern school for the better moral uplift." And he was a trustee both of a college and of an academy in that city. This positive moral and religious—but by no means sectarian—influence has been the chief glory of the best independent preparatory schools of New England and the Middle States—of Phillips Andover, St. Paul's, St. Johnsbury, Wilbraham, Lawrenceville School and many others. The daily chapel exercises, the weekly student prayer meetings, the Bible study whether prescribed or voluntary, the outside Sunday School and mission work in which the students in all these schools more or less engage point to more responsible service in the church and lead naturally to it. They form the habit of Christian work. For nearly a century the older of these academies and other equivalent schools have, quite as much as the colleges, given us the bone and sinew of the Christian ministry at home, a large proportion of our foreign missionaries, many of our best educators and not a few of the laymen now foremost in the work of the church.

One such academy in the small State of New Hampshire, where more than once in a single term a hundred conversions were reckoned, and that with scarcely a ripple of interruption of the usual daily tasks, gave impulse to consecration to Christian work to at least four ministers who have become college presidents, to a dozen

or more who have held college professorships, to secretaries of church boards, to scores of useful pastors and to many eminent lawyers, physicians, editors and business men who have sprinkled every northern city. Some of them are in Chicago, Milwaukee, Minneapolis, Cleveland and St. Louis. Such men as President Tucker of Dartmouth, Dr. Francis E. Clark of Christian Endeavor fame, Rev. Dr. Battershall of Albany, and Dr. F. A. Noble, recently of Chicago, were graduates of this academy. This same school trained seven teachers for service in Southwestern Missouri. Four of them went directly from it about 1858 to points within forty miles of Springfield, Mo., where they taught in log school houses for two or three years before the civil war. Their influence still abides in the vigorous and beneficent lives of men who are foremost in church and state from St. Louis to Texas. Said one of these, editor now of one of the strongest religious journals published in the West, "I owe all I am to Hall,"—one of these teachers. And I have heard similar tributes to others of this pioneer band.

But what is true of the fruits of this typical academy in New Hampshire is also true in larger or less measure of the graduates of many other secondary schools in both the East and the Middle West. The churches cannot spare such schools. Conversions in them are five times as numerous as in colleges with equal numbers, and more strongly than almost any other human agency they give initiative and impulse to consecrated Christian endeavor.

In the transitions of the future some of these schools will undoubtedly disappear, especially where high schools thicken, but others will be re-enforced, better equipped and endowed. The preparatory departments of Western colleges will not always be necessary. They are but temporary expedients chiefly for economical reasons. But so far they have been extremely useful, and some of them will continue for years to develop and strengthen and sweeten the lives of thousands of young people who cannot afford more expensive schools, and who through them are led into paths of highest usefulness. It is significant of the trend of thought of wise and generous spirits, and of their appreciation of the need of secondary schools beyond those connected with a public school system, that some of the best equipped and endowed fitting schools of this country, as the Lawrenceville School of New Jersey and the Jacob Tome School of Maryland are of recent establishment. May other givers emulate their example and may some of these gifts fall upon open and choice spots of the West to supplement home missionary work and other

educational facilities, to introduce to the higher Christian college, and above all to turn the hearts of the flower of our youth from mere money getting to service in the kingdom of God.

THE CHAIRMAN:

Before this discussion is continued any further President James has some announcements to make.

PRESIDENT JAMES:

I should like, in the first place, to extend again what has already been extended by letter to all the delegates to this Conference, viz.: An invitation to attend all the exercises connected with the Fisk Celebration. The word alumni as used in this announcement is to be understood to apply to all former students whether graduates or not, and all such persons are included in this invitation.

An attempt has been made to reach by letter all the former students of the Academy, and if there are any in attendance at this Conference who have not communicated with us we shall be greatly pleased if you will leave your address at the office. We intend to publish a list of all students who have matriculated in the Academy; that list we know is something over seven thousand. We have the addresses of five thousand. All alumni are requested to look over the lists at the office and see if they can give us any information.

THE CHAIRMAN:

As suggested, this session will not be continued one moment after 12:15. It will be necessary therefore to ask those who take part in the discussion to limit themselves to five minutes. I have the names of one or two who will take part. We shall now be glad to hear from Brother Justin, President of the Christian Brothers' College, St. Louis.

BROTHER JUSTIN:

Mr. President: I have come here first of all to pay my respects to Principal Fisk, second to thank you gentlemen for your very kind invitation, and third to express my admiration at the spirit that characterizes this gathering. I have attended convocations of this kind in England, Ireland, France, Belgium and Canada. I was inspector of schools in England and I have always found an immense profit to the cause of education in gatherings of this character. The time is very limited, but the discussion has proved so interesting that I thought I would say a word. It may not be very much, but I am satisfied of one thing, and that is that our public school system is necessary. No great nation today can hold its place without a

national public school system. The order of the day is education. The fact that one system may produce more advanced scholars than another is not the vital fact. The first duty of every system is to teach the child to know God his Father and to serve Him, and the child that does that is sure to love his country and be ready to defend it in the hour of trial. All our institutions, our liberty, and our civilization are the outcome of Christianity. The American nation is a Christian nation. Insomuch as the private school is in a position to teach this truth from the very fact of its being a private school, it is to be commended. A few years ago I happened to be inspector of the private schools of our organization in the State of New York. The present bishop asked me to give him Brothers to teach a private school of Poles in the city of Buffalo which would number about one thousand boys. His sole object was that these Poles should be made thoroughly American as well as Christian, that they should be taught to know and love this country, to become homogeneous citizens of this greatest and best of the nations. "There is no way of doing that," the Bishop said, "but to teach them the moral obligations that they owe to their God, which include love of their country." Before I had time to carry out that project I was sent to Europe and I have not seen Bishop Quigley since. The fact that we Catholics teach a million of children at our own expense, costing twenty millions of dollars, is an evidence that we believe that the fundamental idea for the building up of a great nation is that there is a God and that the child must be made aware of this; that if he is not faithful to his country, if he sells his vote, if he bribes or takes a bribe, that he is guilty of a grievous crime against God first and his country next. Now, that thing cannot be inculcated in the public schools as they exist I admit, for I went to the public school in New York over fifty years ago and I therefore know something about them. Then, my friends, the idea that we should all work for is the building up of the nation, the perfecting of our way of bringing home to the boy and the girl the idea of responsibility in its broadest sense, not founded on the obligation to the country alone for there is something above and beyond the country and that is God, the Father of all of us. The idea ought to be more in the public school than it is. I know it is very difficult to put it there. It should be there. We must find a way of putting it there or lose our Christianity. I thank you, ladies and gentlemen.

THE CHAIRMAN:

There must be a thorn in every rose and there must be a chairman to cut people off, even though he be unpopular with the audience. The next speaker is Mrs. Helen E. Starrett, Principal of Mrs. Starrett's School for Girls, Chicago.

MRS. STARRETT:

I remember once to have heard President Jordan of the Stanford University asked what he thought of co-educational colleges for girls, and he replied, "It depends on the girl." I think that is exactly the answer to the question, "What is the function of the private school?" It depends on the pupil. I think the function of the private school is to take the children of parents who think their children would do better in a private than in a public school and do the very best possible for them. I think if a parent had been here this morning, who was debating in his mind whether he should send his child to a public or a private school, he would have seen very clearly the points made in favor of the private school: the possibility of individual attention; the possibility of personal relation to teachers who should be all that teachers in all schools ought to be—a personal inspiration; and the possibility of religious instruction if the parent so desired. But the main point in my mind is that it can never be decided by any but by the parents who know what the needs of their children are. As I came to this meeting I stopped at Wilmette where lives a daughter who last year had two little boys in my private school. I heard these children talking last night and I thought them better off in the public school. One said to the other, "I am going to play such and such a game tomorrow." The other replied, "If you get hurt and you cry you can't play." "How do you know?" "Well, the first time I played I cried and they put me right out of the game." I said to the boy, "Don't you cry now?" "You bet I don't," was his answer. I think this experience cured him of one of his failings. Right after breakfast this morning both the children began clamoring to be prepared for school. They did not come in time when attending my school. I said to my daughter, "What is the influence brought to bear to bring these children to school in time?" "Well," said she, "it is the principal." I said, "Is he cross?" She replied, "I don't know what he does, but they are dreadfully afraid of being late." Here was another failing cured in the public schools. On the other hand, I have a little granddaughter in my school of whom I think it would be unfortunate to have her in the public school. She needs a great deal of tender, personal supervision.

I think the function of the private school is to do the very best possible for the children of parents who think it is a good thing to send their children to such schools, and they alone are to be the judges.

THE CHAIRMAN:

Mrs. Sewall suggests that one especial question raised by Mrs. Starrett was not so much as to the value of the private school as it was a suggestion of grandmother's private schools.

We shall now hear from Professor Fischer of Wheaton College.

PROFESSOR FISCHER:

Ladies and Gentlemen: My time is short so I hope you will allow me to express all my admiration of Evanston in one sentence. It is almost as good as Wheaton. Perhaps if I had known Evanston longer I should say it was quite as good. I also wish to be understood as being an admirer of the public schools. I have had eight children members of public schools. They are almost as good as the private schools. So many good things have been said for the private schools that it is hardly worth while to spend much time talking about them, but I wish to emphasize a few of the points "Lest we forget." I especially wish to have all who are connected with private schools understand what it is that differentiates the private school from the public school, because if it is not so differentiated it has no function. There are plenty of high schools, plenty of public schools, and therefore without desiring to be invidious we must be permitted to emphasize those things that make the private school different from the public school. Let me repeat them: the change of location and surroundings made possible to the pupil; this of itself is often of very great help in the building of character. I wish to disagree, although I dislike to do it, with one statement made by the lady on the platform, and that is that morals—good morals are not contagious. I think they are. Let me give one illustration. A few years ago in one of the most prominent law schools—perhaps the most prominent law school in the country—there was a banquet of the first year class. At that banquet three of the members of the class abstained from using wine. The language at the after-dinner or after-wine speeches was not altogether appropriate to an occasion where gentlemen are supposed to be assembled. The year following the same banquet was held and because three of the members of the class at the first banquet refused to drink and refused to give their assent to some of the talk that was not

profitable, the next year wine was entirely banished from the banquet and the conversation was such as any lady might have listened to. Good morals are contagious and if in the private school we can have the good morals in the teachers and in the students represented more largely than in the public school then there is certainly a place for the private school. Then again the character of the teacher, the possibility of impressing the personality of the teacher on the pupil must be considered. The teacher teaches himself of course. In treating with individuals the public schools grind them all through the same machine in education; though they do make one exception, perhaps, for if the student has been unable to maintain the pace he either drops back or makes up. Well, a patch in education is better than a hole, but after all it might be better to have the system so elastic that there need not be any patching.

THE CHAIRMAN:

There are just two minutes to hear from the next speaker. Dr. Berle, pastor of the Union Park Congregational Church, was until very lately heard in and around the city of Boston, where I first heard and knew him.

DR. BERLE:

There is just one word that occurred to me in this discussion and I want to refer it back to Principal Stearns' address. I want to speak for the unofficial educators. In the fifteen or sixteen years of my ministry for every year there have been at least two men or women who have gone to college. Two weeks ago I was walking with one of the last of these boys in whose heart a yearning for college had come. He told me as we passed a hotel that that was one of the hotels from which his class at Harvard had been excluded for holding their class dinners. This was the third hotel to make such a rule. One hotel had a list of five such classes. These were the facts. He told me that there were several classes from neighboring academies which were also excluded. I should like to raise this question and refer it back to that point in Principal Stearns' address which had to do with the moral impulse. It is as Dean Briggs of Harvard said when somebody asked, "What do you do to our boys at Cambridge that so soon they lose all the habits we tried to teach them?" Dean Briggs said, "What kind of boys do you send to us that in six months they lose all the habits you tried to inculcate?" The whole nation is on the verge of a moral crisis. New York is endeavoring to settle one phase of it this morning. This morning

the condition in Chicago reveals a state of affairs which justifies more fully President Eliot's statement that all our education, public and private, has not sensibly diminished the barbarian practices of drinking and gambling while the whole social system trembles on the verge of collapse. I simply want to ask as one of the multitude of ministers who send to you the boys and the girls whether upon you does not rest a greater need than the training of the Nation's intelligence—the finding of its moral sense and rescuing it for the country and for God.

THE CHAIRMAN:

I am sure that we all feel that this discussion from the first has maintained the very highest tone and we have been inspired and instructed. The only thing to be considered now is luncheon. We are now adjourned.

SECOND SESSION.

Friday, October 30, 1:00 P. M.

PRESIDENT JAMES:

I should like to make one or two announcements. I see that many more delegates have turned up this morning than sent us word they were coming and consequently many names do not appear on our printed list of delegates. You will find some of the gentlemen wearing buttons labeled in ink. They are gentlemen who did not tell us they were coming and therefore we did not print their names. Of course we have the same experience with the instructions to delegates as is usually the case with college catalogues, nobody understands them. I am beginning to think that this program is very difficult to make out, and I find it still more difficult to get people to read the program and find out what is expected of them. I shall be very much obliged if you will read the program carefully. At the close of the discussion arrangements have been made to provide guides for those who are to be entertained. That detail will be explained later. This evening at 8:00 p. m. will occur the anniversary oration. We should like to have all our delegates join the procession in the basement of the First Methodist Church at 7:30. We want to be in the church and start the program promptly at eight o'clock. To do that it is necessary to be there by 7:30. For those of you who are here from the city of Chicago we have made arrangements so that you can get dinner this evening, and if you will apply at the desk at the close of the session you will receive tickets. This evening at the close of the anniversary oration the procession will go to the Evanston Club where a reception will be tendered the delegates and visitors to the Conference, and the rest of our friends, namely the alumni of the Academy, will be received in the Literary Society rooms of this building after the oration tonight.

I am very glad to be able to state that President Strong of the University of Kansas will preside this afternoon.

President Strong:

I am very glad to do anything to assist this Conference for a good many reasons which I will not take time to tell about except that one must be interested in the public high school who received his college fitting in the public school, and who taught in the public high school for a long time, and who is connected with a public university. The private schools no doubt have their place and their problems, but the great problems of education have got to be solved in connection with the public school system. We of the State University feel that the problem cannot be separated into parts. It is to stand or fall together. The first part of our discussion this afternoon is on "What is the True Function of the Free Public High School?" and the second part is on "What is the Effect of the System of Accrediting Schools by the Universities upon the High School and its Development?" The formal discussion of the first of these two topics must close at 4:00 o'clock, after which the second topic will be taken up. At the conclusion of the formal papers on the second part of the program, both topics will be thrown open for general discussion. The first speaker is W. J. S. Bryan, Principal of the High School, St. Louis, Mo.

Principal Bryan:

In what I shall say this afternoon I trust there is no controversial element. I shall not say one word in disparagement of the private schools or that would seem to indicate that I underrate their value. If their function is the same as that of the free public high school, well and good, they are helping us in our work which needs all the helpers it can get. If they have a separate function then they are striving to perform that function and we wish them God speed in their work. I shall therefore seek to present from a positive standpoint and not from a negative standpoint what I may have to say with reference to the function of the free public high school. I may say that my heart and life are in this work; that I owe to the public high school all that I am or ever shall be, and that it has received from me the services not of teacher alone but of one who recognizes its claims to his gratitude and to all that his life and service can bestow.

WHAT IS THE TRUE FUNCTION OF THE FREE PUBLIC HIGH SCHOOL?

The purpose of education in the last analysis will be found to be one, though its phases are various. Its object is the perfecting of the individual human being to the extent of his capacity for development under existing limitations of time and circumstance. The idea that the individual exists for the state has given place to the broader generalization that the true state exists for the good of the individual. Then only is there indisputable reason for the existence of the state, and the stability and perpetuity of the state can be secured only on this basis. Moreover, the well-being of each individual composing the state is indissolubly connected with the well-being of every other member of the community. Whether he will or no, every man is his brother's keeper and is in his brother's keeping. Social obligations and interests are reciprocal. Through the institutions of the family, the church, the school, the state, individuals have attained their highest development. This must ever be, for man is a social being; alone he is feeble, wretched, forlorn; through organization with his fellows he finds himself, his strength, his power, his capacity, his sphere of activity, his happiness. The converse of this proposition is also true. The community whether large or small needs the strength, the activity, the capacity of every individual member and cannot attain its perfection if deprived of the contribution of a single unit. The greatness of this nation, its growth, its perpetuity, is dependent upon the opportunity for development afforded each individual. The contribution of the free public schools to our greatness as a nation has been generally acknowledged, but not fully appreciated. The spirit of republican institutions is incompatible with restricted educational opportunities. As a matter of public policy, individual inclination alone should fix the maximum limit of free public education, and statutory requirements should determine the minimum limit, as a matter of public safety.

The idea that virtue, virility, courage, honor, truth, intelligence, power of accomplishment are confined to any exclusive class or are hereditary is not to be entertained for a moment in this country, in the face of overwhelming proofs of its falseness. That higher education is only for those whose fathers are able to pay for it is

a doctrine few even of those so circumstanced would admit, and none whose financial condition would exclude them from the privileged class. To carry it out practically would now be impossible, for men everywhere know that such action would impoverish the community adopting it, and retard its progress by compelling it to seek elsewhere for its directive talent and for those of less ability who wish for their children all the advantages of education. The complex social organization of today demands educated men and women in increasingly large numbers. Communities have not been slow to recognize their needs or to note the source of supply; hence the remarkable increase of free public high schools in the last ten years.

The free public high school is an organic part of the system of free public schools that has developed in this country, and it is not to be considered as a thing apart from the more elementary schools of the system. Its pupils have had presumably the training afforded by eight years of teaching in the elementary grades. They are drawn from every condition and walk in life, but have in common possession certain groups of ideas, certain elements of knowledge, certain habits of promptness, attention, industry, neatness, truthfulness, obedience, gentility. It is the function of the free public high school to take these children at the age of fourteen or thereabouts and on the foundation already started lay still other courses which shall prepare for a superstructure whose character is to be determined by inclination, or environment, or to speak plainly, it is the function of the free public high school to carry on for four years the work begun in the lower grades, to discover and reveal to the pupils the power they possess, often unconsciously, to develop and fix habits of thoughtful study, to stimulate and strengthen by use the faculty of reflection or generalization, to nourish every helpful trait of character and to repress or displace every undesirable tendency before it becomes pronounced. The primary schools take the child from the home and upon such foundation as they find lay such courses as they may with such changes as seem desirable and are possible. From the primary school the secondary school must take him with all his imperfections as well as accomplishments upon him. This inexperienced, immature boy or girl must be given a broad view of the world of nature and of man; he must be shown the fields of human effort and achievement, he must be put in conscious possession of himself, he must learn how to apply the power he has to whatever task may present itself, he must be taught to use the

printed page as a storehouse of useful information with which he may supplement his own knowledge; he must be made familiar with the steps in the growth of civilization, with the history of the race; he must be imbued with the inestimable importance of integrity of character and purity of motive and spirituality of ideals, as a preventive of greed of gain, unscrupulous scheming and grossness of desire; he must be inspired with the thought of service to humanity as the worthiest of motives and with the possibility of noble achievements for those who really will to serve their fellows. There are in the free public high schools hundreds of thousands of youths, a large percentage of all the youth of the land, who are being educated for positions of influence and power as leaders of men in commerce, manufacture, politics, education, art, literature, religion.

It is the function of the free public high school to train these youths at the most critical period of their lives, the period of adolescence. They enter children; they go forth young men and women. The development of these four years is very rapid and very great. The effect of training is greater then than at other periods. The work of educating these young men and women is the more momentous, not only because of their rapidly increasing numbers, but also because of their relative importance in view of the service they are to render society. Statistics recently published seem to indicate that the percentage of eminence is twenty-three times as great among those who have had a high school training as among those who have had only a grammar school education, and nine times as great among those who have had a college training as among those who have had only a high school training. The free public high schools not only train those who stop short at the conclusion of the course or at some earlier stage, but furnish the avenue of access to college training to numbers who otherwise could not afford to prepare for higher education. Thus their existence serves to give to the community invaluable talent that otherwise would have remained concealed and have failed to come to the surface. The free public high school is the guarantor of access to higher education to those who otherwise could not reach it; it prevents the division of society into layers or castes, it feeds the ambitions and fosters the aspirations of many who without it must despair; it benefits the individual and blesses the community.

In the discussion of the function of the high school, its relation to the elementary schools on the one hand and to the colleges or the universities on the other is an important consideration, because our

educational system is not the development of a single plan but the combination of several, and the articulation of the parts is not perfect. There is overlapping and falling short. To make the connection perfect, each part of the proposed system must connect with the part from which it is to receive its pupils or students unless the whole system is to be a procrustean bed on which to rack the individual who would accommodate himself to it. It has been suggested that the work of the elementary school might be as well done in less time if certain unessential parts of the work were omitted and power rather than excessive thoroughness were made the object of the teaching. However this may be, the high school must take the pupils who have completed the course of the elementary school satisfactorily. Whatever defects there are, whatever immaturity, whatever power to study, whatever ability to think, these pupils must be taught, their weaknesses must be noted and strengthened, their immaturity must be considered and met, they must be taught to observe accurately, to think clearly and persistently, to work diligently and intelligently, to will the right and to do it in obedience to their own wills. To complain that more has not been done in the elementary schools were vain. It were better to locate the line of their advance and to take up the march without more ado. In like manner, after the high school has done its best for the youths who have given four years of their lives to the work of educating themselves under its guidance and direction, submitting their bodies, minds, and spirits to its disciplinary training, pursuing the courses of study provided, exercising their intellects, training their wills, enkindling their imagination, cultivating their tastes, controlling their spirits, quickening their consciences, arousing their aspirations for the best things, the gates of the college ought to stand wide open for their reception on presentation of satisfactory credentials as to the quality and quantity of the work accomplished, which might well be required to measure up to a standard supplied by approved schools or even to stand the test of uniform examinations. It ought not to be necessary for the high school to provide special courses for those who desire to go to college and surely should not be necessary to provide a special course for each college. For the schools of large cities to prescribe such courses is not impossible, but for smaller high schools, the time, attention, and energy required must be drawn from the more important work of instructing the large majority who are not to go to college. The work of the elementary school is not to prepare pupils for the high school; the work of the

high school is not to prepare pupils for college; the function of each is the training and development of the individual pupils to as high a standard of excellence as their natural capacity, age, and previous condition will permit. Incidentally the elementary training does fit for secondary training, and in like manner secondary training affords the best training for college work, better even than is furnished by the narrower training of the strictly preparatory school—better because more in keeping with the civilization of the times, which has modified the curricula of high schools more than the curricula of colleges, because they stood nearer the people and were directly under the control of the people—better because broader in outlook and appealing to the sensibility of more pupils or to more sides of the nature of each pupil.

The function of the high school thus appears to be threefold:

(a) To give to each pupil a distinct vision of the world, the world of nature about him instinct with life and subject to divine laws whose discovery marks the path of progress in science and has made possible the conquest of the material universe and the subjugation of its forces, the world of man as seen in the history of the race, in art, and in literature, and in his ethical relations, industrial, commercial, political, social.

(b) To reveal to each pupil his own nature, physical, intellectual, spiritual—his powers and capacities, his opportunities and obligations, his privileges and responsibilities.

(c) To put him in possession of himself through discipline of body, mind, and will, so that he may take his place among the world's productive workers wherever his determination leads the way to the goal of his high aspirations.

By what means this function is performed, what each secondary study contributes, what inspiration the intelligent, thoroughly prepared enthusiastic, tactful teacher may afford, it would be interesting to consider were there time for such discussion.

THE CHAIRMAN:

The program will be changed a little, and the next speaker will be C. P. Cary, State Superintendent of Public Instruction, Madison, Wisconsin.

SUPERINTENDENT CARY:

It is needless to say that it is utterly impossible to prepare a brief paper on a large subject and do justice to that subject.

The free high school serves many masters and must continue to

do so. In the variety of functions or aims of the high school lies its chief weakness. Unity of aim gives concentration, vigor, directness; diversity of aim gives vacillation, uncertainty, feebleness in action. It is a finishing school and a fitting school. In the former capacity it must render an account to that portion of the community that calls for finishing courses that have some immediate relation to the affairs of every day life; in the latter capacity it must meet the requirements of college admission in numerous courses.

The greater the extent to which the principle of election is introduced into the college courses and into the high school courses, the harder the problem of the secondary school,—harder by reason of the increased number of teachers required and the reduction of numbers in many cases below the point at which class spirit and enthusiasm arise. The increase in the number of teachers made necessary by the large number of courses, and electives within courses, tends to lower salaries, and consequently to lower the grade of instruction. This disintegrating effect is, of course, not so noticeable in the large high schools situated in wealthy communities as it is in the small high schools and in schools having limited financial support. But whatever the difficulties in the way, the free high school must continue to perform in greater or less degree the two functions to which I have referred. Were it no longer to try to fit for college we should have a fatal break in our educational system in all States in which State Universities have been established; were it to cease to try to fit for life it would scarcely be able to justify its existence or to secure the means of support. While historically speaking, the high school is a fitting school, in modern times it is becoming in conscious purpose less and less a fitting school and more and more a finishing school. College authorities are coming to see and to recognize this fact, and the wisest leaders are ready to admit that a pupil who has completed any high school course that is general or disciplinary in its character and administered in a vigorous manner should be accepted as fitted for a corresponding course in college. It would be regarded as absurd today for a higher institution of learning, supported by the people, to insist upon Greek as a prerequisite for admission. Less absurd, perhaps, it is, but still indefensible for such an institution to demand a foreign language for admission. This is in nowise an indication that I do not value foreign language study in the high school. I do value it to the extent that I should like to see every pupil in such schools

engaged for the greater portion of the four-year period in the study of at least one foreign language.

It is the function of the high school to fit for college, but it is not the function of the college to assume a dictatorial attitude as to what this preparation shall be. The college, or university, as it is commonly called, is in a position to aid materially in the solution of the problem of suitable courses for secondary schools, provided it will duly eliminate the personal equation, and consider not what is best for the university, but what is best for the youth of the commonwealth. There are those who cut the Gordian knot at this point by saying that there should be no difference in the training of those who are to go to college and those who are to quit school at the close of the secondary course. I take notice that such persons are college presidents, and that the training they think best for all is the training that best fits for the college they represent. Mark that I do not charge such persons with insincerity. They see things through college spectacles and cannot help it.

It is probably true that all disciplinary studies should be pursued in essentially the same way, no matter what the student is to do after leaving the high school. But even here I take it that the student who is to leave school may well afford, in a given subject, to omit some of the technicalities that the college preparatory student should master. This would enable him to secure a larger acquaintance with the subject as a whole. But aside from such courses as are chiefly for disciplinary purpose the differences are much more marked.

When we come to consider the secondary school in the capacity of a fitting school, we immediately become aware of further diversity of aims. Training for vocation, training for citizenship and the general culture of the pupil, all are phases of the question that claim our attention.

The function of the high school in training for vocation may easily degenerate into the teaching of trades, or occupations. To fit graduates to go immediately into gainful occupations is usually to produce an over-supply of half-baked applicants for low grade positions at nominal salaries; but worse still is the effect upon the spirit and ideals of the immature students who attend an institution in which the utilitarian conception prevails. The narrowing effects of preparation for college as the leading idea of the school is almost as much to be deplored as rank vocationalism. The best preparation and equipment for vocation that it is possible for the youth of high school age to possess, are good health, moral habits, alertness and

initiative, integrity, high ideals, a trained mind, and a skillful hand. All these elements of success in business or vocation are zealously and successfully fostered in every good high school during the four years of the distinctively formative period of life. Crude, shapeless, human material enters the school, and at the end of the four years the youth have been born anew into the spiritual life of the race, and come forth glad and eager to co-operate with their fellowmen, and to pursue with vigor some useful occupation that will yield a permanent livelihood.

Every pupil in the high school, regardless of his occupation, must be a citizen, and the high and responsible duty of training for citizenship is one the school cannot shirk, even were it so disposed. The four things that are most essential to the best citizenship are intelligence, honesty, virtue and self-support. To attain the end sought in respect to citizenship the instruction should be strong on the side of history, civics, and the elements of sociology; of equal importance is language, the art of expression, and literature which contains the wisest thoughts of the wisest men expressed in the choicest forms of literary art. In mathematical and physical sciences the mind is taught to seek and to value exactness, and to rely upon proof rather than assertion. In the phraseology of Bacon, the mind in such studies learns to "bottom" upon that which is fundamental.

Plato, in a well-known passage in the "Republic," describes elaborately the cultured man in this manner: "A lover, not of a part of wisdom, but of the whole; who has a taste for every sort of knowledge, and is curious to learn, and is never satisfied; who has magnificence of mind and is the spectator of all time and all existence; who is harmoniously constituted; of a well-proportioned and gracious mind, whose own nature will move spontaneously towards the true being of everything; who has a good memory and is quick to learn, noble, gracious, the friend of truth, justice, courage, temperance." Payne, in his Contributions to the Science of Education, summarizes Plato's statement in these words: "Comprehensiveness and elevation of mind; a quenchless zeal for knowledge; grace and harmony in mental endowments; an ardent love of whatever is true, beautiful, and good; an educated will that moves spontaneously towards the right." Then he adds that such an ideal as Plato has drawn is the ripened fruit of a whole lifetime of training, and that during the ordinary period of education, the process that leads to this final result can be hardly more than well begun. The college graduate does not usually show in a striking degree the character-

istic marks of culture such as Plato describes, much less the high school graduate. Nevertheless, the secondary school is the finishing school for thousands of bright, capable, and aspiring minds—minds that will go on developing not only in power but also in the direction of the Greek ideal of culture, to the end of life.

All subjects in the ordinary curriculum contribute, if properly taught, to the culture end of education. That some are richer in culture material and methods than others goes without saying. The achievements of the human race in literature, philosophy, science, government, invention—in all that pertains to its material and spiritual advancement, constitute the subject matter of culture. The manner and spirit in which this material is approached and appropriated determine the character of the result. True culture begins in the people's college, and in a rightly balanced and properly administered course considerable progress is made and impetus gained, so that college life, or life in society, as the case may be, gives the environment and the stimulus for the continuation of the leavening process.

To summarize briefly, the high school should fit for college, or more properly speaking, the college should accept without question the graduate who has finished in a thorough-going way any course of study that has emphasized strongly for four years the studies that make for culture and discipline. The effort of the high school to prepare students for the State University is laudable and necessary, and in the early efforts of a given school to bring up its work to a high plane the stimulus of the university upon the school and upon the community is very valuable. But the time comes when the effort to fit all students for college, when only one in ten of the graduates ever go to college, is a serious handicap to the kind of work the secondary school ought to do for the mass of students. Aside from preparation for college, the function of the high school is to prepare its graduates for life, and this means a generous foundation for vocation, training for citizenship, and such beginnings of culture as four years of study upon such material in the formative period of life under mature and large-minded teachers can bring about. The hopeful thing about it all is, as it seems to me, that in the near future all these objects can be accomplished in the best way at the same time, provided the college and university will lend aid and sympathy rather than to stand aloof and make demands. In connection with the idea of preparation for life, I should like to discuss, if the time permitted, the factor of the teacher's discovery

and stimulation of latent talents in the pupils. The students in the public high schools come largely from the homes of the poor and those in moderate circumstances. Here are great mines of wealth to be found by teachers who carry the touchstone for its discovery.

THE CHAIRMAN:

Charles DeGarmo, Professor of Education, Cornell University, will be the next speaker.

PROF. DEGARMO:

I have chosen for my part of the discussion this afternoon but a single point. In topics III. and IV. of the preliminary call for this meeting it was suggested that possibly the high school ought to be an independent institution isolated from higher institutions to the extent at least that it pursued its own ends and purposes as it chose. What is the relation, therefore, of the high school to the university? Will you think for a moment whether you would like to have your high schools isolated from your grammar schools? Would you like to have the grammar school set apart because the majority of its students do not go into the high school? Would you say that it therefore should become a high school, an end and aim in itself? I fancy no high school man would accede to that doctrine. If you want to see how it works in a foreign country you have an example of it in Germany. The elementary schools there furnish an illustration of that kind, having their own end and purpose, isolated from the *Gymnasia.* The result is that all the children who go into the public schools in Germany are practically debarred from ever going any further than the grammar schools. I cannot think of education in that way. I cannot think of it except as one thing, and if there is any one feature of American education which excites my admiration more than another, it is the fact that a child in any social circle may begin at the beginning and may go clear through without let or hindrance. I think perhaps we can get some light upon this topic by seeing what are the natural bonds uniting the university and the secondary schools. In the first place all our teachers come from the college and the university. We may not like that; we may say they are not good educators, that they haven't good ideals of education, but such as they are we have to take them. For instance, to see the effect that the necessity of taking these teachers is having, let us ask why the study of Latin has doubled proportionately in the last ten years. Some think that it is a renewed interest of the public in the indispensable

character of Latin as a preparation for American citizenship. Others think that the American high school has called for cheap teachers, and that it has been obliged to take the girls—Blessings on them—and the girls, you know, like languages and excel in them. As a rule they detest mathematics and science and do not excel in them. They go into the public high schools and offer their services. They are asked what they can do best, and the answer is "Languages." You may take your choice, of course, as to these two explanations and accept which seems to you more true. We have to get our teachers from the colleges and universities. We want to make the mother tongue amount to something in the education of the people. We are working in common with other nations, such as Germany, for instance, where the German Emperor says, in his speech, "I want young Germans, not young Greeks and Latins," and so Germany is trying to utilize her mother tongue as an instrument in instruction. So are we, but we are making queer work of it. Our Professor Hart says, "What under heavens are the public schools for! Their students can neither write nor talk the English language." And yet it is the college teacher that must teach these things. There is a natural bond of unity in the teaching force which we cannot ignore, and even if we tried to ignore it we could not counteract its influence. It is there and there to stay.

A second bond of union between the two is the fact that the college and university have furnished us and are furnishing us our ideals of what scholarship is. We complain ofttimes that they will not accept our English and our science and our manual training and our commercial courses, that they will have nothing but languages and mathematics. Now, will you tell me why? Is it because those men have blinded themselves to what is going on in the world, to what the world demands and needs? I think not. I think they are very much awake to what is going on in the world, but they do insist upon a mental training which goes over the subject matter thoroughly, that is well taught and long continued. They see that they can get more easily what they want out of languages and mathematics than they can out of anything else, and so I interpret the conservatism of many colleges and universities to mean, "Gentlemen, you must send us well trained minds. We will not have any other." Shall we demur? Shall we say that is a wrong idea, that they are ignoring the development of the American people when they will not accept flabby scholarship? You know Emerson hated a man who was morally a "mush" of concession, and so the college

man hates a student who is a "mush" of sentiment and inexact knowledge.

In the next place the college is furnishing our standards for the new subjects. Indeed, it is furnishing the possibility for the development of the high school into new life. For an illustration, all over this country, and especially in New York State, they are establishing commercial courses in all of the high schools. What are the students getting? A little smattering of geography, a smattering of bookkeeping, a little typewriting and stenography. Just glimmerings of business technique. Now, shall the college accept that kind of material, that sort of preparation? To what end? What can the college do with students of that sort? But there is a great future for the American high school in the development of these commercial branches. The first two books—thoroughly equipped and worked out—upon commercial geography have just appeared from the press, and they are but the harbinger of a host to come. And who are making these books? University professors. Those who know commerce and who know geography. The Wharton School down in Pennsylvania is furnishing new books upon modern subjects. Emery R. Johnson's book upon transportation is a book that would excite any student to do his best. Another man has written a book for high school students upon the finance of the business world. It contains facsimiles of every kind of business paper and every kind of money that is used in the commercial world, and shows their methods of doing business. That book has just appeared. The Universities in Philadelphia and in Madison and in New York are beginning to develop these commercial courses in their higher aspects, and they are giving us the material which we must take, the books in which we can find this material, and the ideals for making it useful. Can we not afford to wait? Why should we be in haste to cut ourselves loose from the university, as some are, just because of the American majority. Majorities do not count. Education is not to be thought of as an aggregation of different schools, but as an organization of schools. In our elementary education we have tried reform by addition—putting in new courses. We have tried reform by subtraction—taking them out again. But we shall never reform our elementary education until we can reform it by organization, and what is true of the elementary school is true of the high school—the secondary as well as the others. A few years ago the University of Illinois had only five hundred students; today they have nearly four thousand. Where

have they come from? From your high schools. Twelve years ago there were but a handful of graded high schools in the State of Illinois, and now you can find one in every town capable of supporting it. What has made that increase? Do you deplore that kind of development? Have you lost heretofore by being in close touch with the university? I think not. I think there is no possibility of your losing in the future. I do believe—yea, I may say that I almost know, that the public high school might quadruple its attendance and its usefulness if the people would furnish the money so that the schools could develop as they ought to develop in accordance with the needs of the great surging American life about us on every hand. I deplore any check to that development, unless it is a healthful one. What is your idea of a college professor? Is it that of the man who holds the egg while he boils his watch? Well, maybe you have some of them here. They are getting very scarce in our part of the country. We send our professors to China to reform their financial system. Think you that men like Professor Jenks would not be good judges of what should be accepted in the university in the lines of political and economic sciences? No man is a better judge. He is not one of those old fossils. You cannot find them in this country. They are departed spirits; gone never to return. But the new man, the alert man, the business man, the man who sees the community as it is, who reads the papers, who addresses the people—he is the man who has taken his place, and I have no fear whatever that the secondary schools of this country will ever suffer from the closest possible affiliation with the universities.

THE CHAIRMAN:

John E. Boodin, Professor of Philosophy in Iowa College, Grinnell, Iowa, is the next speaker.

PROFESSOR BOODIN:

THE FUNCTION OF THE HIGH SCHOOL.

If we look at the function of the high school from the historical point of view, we find that its primary function was to prepare for college. This was at the root of the New England town grammar school. This too remained the generally accepted function of the high school until comparatively recent times.

Within our own generation there has been a marked reaction in this respect. The elective system in the high school, as well as

in the college, has substituted the superior wisdom of the pupil himself for the wisdom of his ancestors under the older system. Various efforts have been made to make the high school course "practical." Under cover of this word "practical" various popular fads and various technical studies have found their way into the high school curriculum. If the old ideal of the high school was narrow and dogmatic, the modern ideal has resolved itself into little more than caprice on the part of young students, experimenting superintendents, and ignorant school boards. Neither the old system nor the new furnishes us with a thought-out ideal of education, though both tendencies contain a certain amount of truth.

The problem as it thrusts itself upon us at the present time may be stated, perhaps, in this question: Is the high school an end in itself, or is it merely a means toward preparation for college? This marks at once the contrast between the new ideal and the old.

In several of the European countries an attempt has been made to meet this problem by establishing separate schools for those that intend to prepare for the university and those who simply aim at a general education. Thus we have the various forms of elementary schools, which finally lead to the university and the *Volk Schule.* This makes a distinction between the elect and the common herd, and is merely a remnant of the old caste system. The determination as to whether a boy is going on to the university or not must be left practically entirely with the boy's parents. To change later on involves serious inconvenience and loss of time. It is a serious question, moreover, whether any part of a man's life can be looked upon as a mere means to some future end. An ideal of education ought to be broad enough to include all human beings at that particular stage of development, irrespective of mere economic and social position.

Here the advocate of the modern elective system in the high school rushes forward and tells us: "I have found just the proper remedy. The whole fault lies with these iron-clad entrance requirements. If the college will only adapt itself to us and take anything that we may pursue in a respectable way for four years, we shall have that complete democracy, which you desire." As a matter of fact, many of the Western colleges, and practically all of the State colleges, have made their entrance requirements "broad" enough to amount to this, and thus we have caprice run wild.

The real difficulty, therefore, is far larger than the high school. It is the difficulty that so far we have no unified ideal of education.

In such an ideal there could be no question of the function of the high school. Each step in education should give that which is most appropriate to the development of the powers of the soul, and thus make possible the greatest further development, whether in or out of school. Each step thus becomes in turn both end and means. It is *end* in so far as it makes life significant *now* to the greatest extent and in the peculiar way that this stage of life can have significance. It is *means* in so far as it puts the individual in the proper direction for still further expansion and growth. Until we have educators broad enough to see not only their own corner of the field, but the whole process of education, and who are large-minded and Christian enough to be interested in the whole for its own sake, irrespective of the particular corner of the field in which they happen to be working, we cannot hope for much improvement. While those who have charge of the secondary schools are only too anxious to cater to the whims of ignorant school boards, in what they term "practical," and the leaders in collegiate education are running over each other and making any sort of compromises in order to swell the numbers of the freshman class, substituting bigness for meaning, as they have been doing in the West of late, the situation is discouraging, if not disheartening.

It would seem from past indications that little hope can be placed on the State institutions in guiding present day tendencies or working out new ideals. The State colleges, like newspapers, are apt to indicate or register tendencies rather than guide them. They respond only too readily to popular demands. Of course, this may be changed by strong individual leaders, and especially by partial endowment. It is on the endowed institutions, however, that we must primarily build in the setting and keeping up of standards.

Of the tendencies that have so far been at work in the high school we may say that the least dangerous tendency has been making it subservient to the college, as, after all, in so far as there have been educational ideals in the past, they have been considered primarily with reference to the college. The narrowest and most dangerous tendency has been the technical tendency, which has diverted the mind even for the time being from the meaning of education and put it in a false attitude for self development. It has emphasized the mere greed of getting, without showing the deeper need of being something. The high school at any rate should be a school of liberal education and technical schools should be kept distinct.—What then is a liberal education?

If education must have for its object at any time the greatest possible adjustment to our environment, psychological and physical, past and present; if the purpose of education, in other words, is to make us feel at home in our world, there ought in the end to be no real conflict between preparation for college and the ideal of the high school. In fact, if we seriously consider what is involved in being at home in the world, we shall find, I think, that the entrance requirements to the best colleges, modeled on the New England type, furnish the best backbone of a high school education.

Adjustment to our environment must mean the proper understanding and use of the tool by means of which we communicate with other human beings, the most important part of our environment. The study of language, its structure and rules, is generally agreed to be a necessary part of education. Now I maintain that the most economic, and in fact the only way to get an understanding of the grammar of the English language, is through a language that has inflections. Latin or Greek grammar is an essential introduction to modern grammar, and Latin is legislative in this regard for other languages. The time spent in the so-called study of grammar is largely wasted, and the text-books that are generally used are false and abominable. He that knows no language but English, knows no grammar, may be fairly laid down as an axiom. The method, used in some of the European elementary schools, to start the serious study of grammar with Latin is thoroughly pedagogical, even if it is traditional. The notion that grammar and arithmetic, the two abstractest studies in the whole catalogue of education are especially adapted to the juvenile mind, and should be "finished" before the high school stage, is one of the greatest intellectual atrocities ever perpetrated. As a result the American student has no chance to learn grammar. But this simply shows that our educational system gets more rotten the lower down one goes.

It may be further laid down as an axiom that an education should give some time perspective. We can only understand the present through the past. All high schools, however poor, do some work in history. They all ought to do some work in ancient history, as that is the past we are least apt to understand. Now how can we understand the ancient peoples? If it is worth while to study ancient history, it is worth while to know something about it. And to know something about it, we must get their point of view. Ancient history is life, not mere dates. To get the sense of reality of ancient history you can do no better than read some ancient literature in

some ancient language. Cæsar's account of his own campaigns, Cicero's exposition of the problems of life and death as they existed then, Virgil's account of their ideals—this takes you out of the present and puts you at the ancient point of view, as no reading about them can do. Those people back there were not really Americans some years ago, but vastly different with a great deal still in common with us as regards real human life. You furnish thus the imagination with the necessary material to construct a past world, and at least one ancient language is indispensable for this.

But it will also be granted that we should be adjusted to the problems of the present, feel at home in our present thought-world.

That we should learn to appreciate something of the best in our own literature need not be discussed. It must also be owned that we are more capable of doing this, if we know something of some other literature, just as the man who travels can appreciate better sunsets at home.

The study of some foreign literature of a contemporary nation is a good way of traveling, better than rushing over Europe in a summer. It is far easier to imagine European cities and mountains than it is to appreciate their inner life. The study of a foreign literature gives us the material for imagining what other nations, who are unfortunate enough not to be English speaking, are like. They are really not so barbarous as one might expect. In this mixing ground of races, too, besides being of practical advantage in a narrow sense perhaps, it enables the native born to be sympathetic with the foreigner in acquiring English and forbearing with his accent, and that is worth a good deal.

In this scientific age it seems desirable that a student even in high school should get something of the scientific spirit. He should do a year's serious work in at least one science. Perhaps get a smattering of one or two others. This will give him the basis for further reading and self-culture along those lines, even if he does not go on to college. The high school, however, is hardly the place for specializing in science.

The value of the training furnished by such mathematical studies as algebra and geometry is so generally recognized that it is not necessary to urge them. There are no superior disciplines in training the logical powers, though I would rank with these the training gotten in working out a difficult sentence in Greek or Latin. They are both, and especially geometry, more adapted to that period of life than the obstruse portions of arithmetic, which should be

elective. Hence students very generally get enthusiastic about these studies.

I have given the entrance requirements as in operation at Iowa College after years of thoughtful work. Of course, these do not fill the four years of a good high school, and it is possible to introduce some of the mechanical and modern accomplishments like book-keeping and elocution and—athletics to fill out. But it seems to me that our ancestors builded wiser than they knew, that the old course of the New England grammar school, as thus modernized, complies on the whole with the rational ideal of education, and furnishes at least a working basis, whereas the elective system is the mere absence of an ideal, frivolity run mad. I challenge you at least to furnish a better ideal and a better backbone of studies.

The Chairman:

Frederick E. Bolton, Professor of Education, State University of Iowa, will be the next speaker.

Professor Bolton:

Ladies and Gentlemen: An American at one time asked a Chinaman why the Chinese always built pagodas fourteen stories high. The Chinaman answered in his characteristic way, "That is the way to build a pagoda." So the public idea of what the high school should be is very largely determined by tradition and what the high school has been and is.

Without doubt this new century will witness many farreaching changes in school and college organization. Evolution did not cease with the crayfish; it is going on all about us at a rate never before approximated. The greatest changes that can ever occur are in our social institutions. The whole system is in a process of evolution, and we must not expect it to remain stationary; to stand still means to retrograde. The free public high school is so new that its values are as yet wholly unappreciated and its possibilities unimagined. The first free public high school was organized in Boston in 1821, and it was modeled upon the lines laid down by the "grammar schools" and the academies. In the process of evolution the school has moved forward so that it now not only occupies the position which the earlier high schools did, but it has also added new functions. It now practically includes what the college once did. It is familiarly called the people's college, and it has come to be a real college without being noticed. Pupils graduating from the best high schools at the present time receive a far better training

than students formerly did in the colleges. These facts we must thoroughly recognize.

The high school, as I see it, should subserve several different specific functions, a few of which will be mentioned. In the first place, the high school covers a period of peculiar development in the life of the individual. This fact renders a differentiation from the elementary schools and from the higher schools absolutely necessary. It necessitates different methods of teaching, different methods of study and different methods of moral discipline. It covers the period of youth rather than that of childhood or of adult years. To continue the child too long in the elementary school environment and under elementary school methods of teaching and discipline is an injustice to the child. Hence as nearly as possible with the advent of the period of youth, the child should be transferred to a new school environment. The transfer should be gradual and does not necessitate an absolute transfer to a different building. Again, with the close of the period of youth, when the youth has arrived at an age of discretion and maturer judgment, he should then be transferred to the college or university atmosphere. Such a conception demands that the specific high school work should be begun from one to two years earlier than it ordinarily is begun, also in a large number of cases the secondary school régime should be continued for a year or two longer than in our present high schools; that is, the high school should occupy the years between about twelve and twenty. This is not by any means a wholly imaginative organization. In our best schools we already have the high school reaching down into the grammar school through the introduction of high school subjects a year or two earlier, and many of the large city high schools are continuing post-graduate studies and by this means are duplicating one or two years of college work. None of the schools which have entered upon this work has ever taken a backward step. It has been found to meet a decided need. From an extended investigation which I pursued a year ago, I am convinced that the best secondary school men in the country are wholly in sympathy with the extension of the high school work in the larger schools.

Because of the needs of the adolescent and because of the variety of demands made upon the high school in being a people's college, the work offered must embrace a great variety of subjects, and the courses be flexible in character. The adolescent is groping to find his place in the world, and the high school must discover his in-

terests and aptitudes, foster them, and create new interests. To offer a single inflexible course is sure to produce starvation for some, nausea and indigestion for others, and to drive still others to the tables of the business colleges, to the business industries or, what is more unfortunate, to the poisons of the street. All the people are taxed and there should be no taxation without representation here. The adolescent should have spread out before him the whole vista of possibilities. Through minute and prolonged attention to some subject or group of subjects he should learn the meaning of mastery, but in many of the introductory courses he should not be harried with hair-splitting definitions nor with exhaustive details, and the examinations should be sunk into the background. Point of view, inspiration, interest, and a glimpse of the place and possibilities of the subject should characterize the first year in most high school subjects. This does not mean that hazy ideas or ill-defined concepts are desirable, but it does emphatically declare against too much drill in the detailed forms and formulae. It is a period of survey of the territory previous to laying permanent roadways.

The high school should not be considered as a place where a certain amount of formal discipline is doled out, supposedly preparing the pupil for any and every sort of mental fray. Power is special and not general. No subject has a monopoly of educative values. All are valuable, provided they enlist enthusiastic effort and stimulate permanent life interests.

The high school must teach pupils to think; that is, to weigh, to compare, to form independent conclusions from data under consideration. While uncritical receptiveness characterizes childhood's learning, the youth is ready to challenge, and investigate. This should be encouraged. Too often the school makes an echoist of him because of its juvenile methods. It gives him nothing that preempts his mind, but it "busies" him with parrot recitations of definitions and formulae. To teach him to think he must have something to think about. That is, something in which he, as an individual, is interested. What subjects interest ordinary boys and girls? What subjects occupy their thoughts when not actually required to prepare lessons? It seems to me that there can be but one answer. Those which deal with things and human activities. What subjects deal with these? Plainly literature, history, economics, sociology, science. The Sunday's Record-Herald a few weeks ago showed upon investigation that in almost every public library boys were seeking books on electricity. (It would be interesting to see

how many seek Cæsar, or Xenophon in the original.) Great stacks of history and literature find their way without compulsion into the boys' and girls' hands.

The boys and girls in the high schools are just ready to grapple with many of these important problems which occupy the theater of action about them. Listen to their debates. What do they choose for topics? How, I ask, shall we fit them to form intelligent opinions about strikes, tariff, Cuban reciprocity, Philippine independence, the city taxes, St. Louis boodlers, government ownership, etc.? Kaiser Wilhelm said they must train up young Germans; not young Romans. Similarly we must train up young Americans, not young Greeks or Romans. Very significant is the dropping of compulsory Greek in the German gymnasia and the substitution of optional English. It is a measure designed to enable the young German to better adjust himself to his environment. Latin and Greek have also been omitted from entrance requirements to London University.

Our boys and girls of today are to be in the midst of the world's affairs tomorrow, and still in view of this there are those who would designedly shut them off from the world, busy them too exclusively with expressions of thought absolutely remote from present day interests, make them learn mathematical formulae, which the majority will never use directly or indirectly. All in the hope, well meant, that they will thus learn to think. The only way to learn to think is to have something to think about. If we merely wished to give something hard, why not give them Russian or chess?

The high school must be adapted to the needs of the people at the present time. These needs are far in advance of what they were when high schools were first organized. Then about the only function of the high school was to fit for college, whose function in turn was to train young men for the ministry, law, medicine—in short, for the professions. At the present time the high school should continue to be a fitting school for the professions, but in addition it has a range undreamed of a hundred years ago. It must be in reality a fitting school, but not alone a fitting school for college and the professions. It must fit all the youth of the community for the varied interests of the social life which they represent. The variety of occupations which the youth may enter at the present time is indefinitely greater than in Washington's time. The curriculum of the high schools must widen accordingly. Its courses should represent the occupations and interests of the community life

of which it is a part. The pupils come from homes representing a great variety of industrial, commercial, and social activities, and it is but fair to presume the activities of the children are destined to be fully as widely distributed. The high school must take cognizance of this fact and adapt itself to the conditions. A small per cent. will enter the professions. Most high schools are traditionally ministering to this need. But how about the pupil who is to be a stone mason, a carpenter, an insurance solicitor, a banker, a bookkeeper, a machinist, a musician, an artist, a sculptor, a farmer, a housewife, a printer? Are there any points of contact between the school and the chosen interest? Are their chosen occupations any more vocational or utilitarian than those of the lawyer, the doctor, the preacher? Surely it is not a college for the people that provides for the one class and leaves the other classes to shift for themselves.

The high school should draw a larger percentage of the pupils in a community, and it must hold a larger number than it does. It is entirely uneconomical for the family or for the state to allow pupils to leave the schools before the age of eighteen or nineteen. Not fifty per cent. of those who do leave school before that time would be obliged to by their parents or by real necessity. Most of them leave because they do not like to attend. They cannot secure instruction in the subjects they desire, or the methods repel. The vigor of the business colleges is indicative of a lack in the public high schools. The youth resort to the business colleges to get what they have a right to expect, but cannot get, in the high school. Business or commercial courses are popular wherever offered in the high schools. Encouragement and advice should always attempt to cause the pupil to take other subjects at the same time and to complete a full course. But even though the others are not taken, the business branches should be allowed. Often a single subject taken will enlist for the entire course.

The high school should ever stand as an institution maintained primarily for the development of liberal scholarship in a community, but it must not fail to offer opportunities to all who can profit by advanced instruction, whatever may be the subject desired.

In the larger cities the evening high school must come to be a permanent feature. Its value to a city community is inestimable, as has amply been proven in scores of large cities. It reaches a class of persons, men and women, who have neglected opportunities and

now realize the fact, but whose time during the day is required for getting a livelihood.

The high school must be a guardian and promoter of physical health. This will demand a careful adjustment of the amount of physical and mental work which each individual pupil can best undertake. All must be helped to find and induced to take proper recreation, and sufficient training of the voluntary muscles to secure ease, economy and grace in bodily movements. The high schools are at present leagues away from this goal. Athletic training is usually provided only for the few who do not need it, and is too frequently on the horse-race plan, whereby a few are overtrained for the amusement of the sports. Physical culture must be provided for all. Gymnasiums must be equipped and, still better, acres of ground must be secured in connection with every high school, where all will have opportunity to indulge in the games suited to individual needs and inclinations.

Physiological instruction should also contribute to health. To merely catalogue the bones does not do this. It must be practically studied in connection with physical culture, the noon lunch, hours of sleep, periods of study and work, ventilation, lighting and heating of the building, the formation of habits, public sanitation, etc.

Of course it is impossible that the smaller high schools offer as extended curricula as I have suggested; such programs can and should be carried out in all cities of eight or ten thousand population. The smaller schools should do well what they attempt and then pass their pupils on to the high school in the nearest large town. The tuition of the pupils who thus go away should be paid by the community sending them. Again, the State should extend a certain amount of aid to high schools of a given standard. The principle of graduated State support of education is well established in several States; Wisconsin, for example, has what is known as the free high school system. Each free high school maintaining standard courses of study and equipment receives a certain sum from the State. At the present time $100,000 are annually expended for this purpose. On the same principle, the State in 1899 voted $100,000 in support of standard graded schools, and placed two inspectors in the field. Minnesota also grants certain sums to the high schools according to the standards maintained. Florida grants $360 annually to each high school of a given standard. Here are examples of graduated State aid.

The State, through its high schools, should provide culture and

training for all of its youth. We must break down the false notion of the absolute difference between that which is of utility and that which affords culture. In an ideal education they will be identical. Any study is cultural and highly educative which gives power, (knowledge) puts one in touch with and in sympathy with civilization; makes one open-minded, gives one breadth of interests, makes one interesting and likeable, refined, and useful to society. True culture means developed intellect and refined feelings; deals with morality as well as with things intellectual. President Draper says that one may obtain culture from Latin and Greek, also from building bridges. Those subjects then, it would seem to me, afford most culture which come nearest to life's interests. It is the business of the school to help the pupil find these interests. No study in the course has a right to a place for its formal discipline alone. Who would crack nuts for the exercise in cracking them? The facts themselves should be of sufficient value to justify their contemplation. The old doctrine of educational gymnastics must give way to the new one of nurture. The mind grows by what it feeds on, as well as through exercise.

All development in nature has come about because exercise in a given direction has produced development in that direction. Hence if we would develop the pupil physically he must have physical exercise and food; if he is to be developed mentally he must have mental food and exercise; if he is to be developed morally he must have moral nutrition, i. e., knowledge of things moral, and be exercised in the performance of moral acts. If the pupil's social nature is to be developed, there is but one way, and that is by placing him in a social environment. The one who pores over his grammar and his mathematics, and excludes himself from society will grow up anti-social. Now, all school life, from the kindergarten through the university, should have for one purpose the discovery of aptitudes and interests, and the developing of the same. These interests should be many sided. Since growth is special, breadth of interests, largeness of view, and judicial mindedness can only come by touching life at many points. Poring over one's grammar, valuable as it may be, will not develop one's views of men and events. These can only be gained by nourishment gained from knowledge along these lines. Mathematics, for example, teaches many rules, but not the Golden Rule; that can only be learned by mingling with one's fellows. The college student who becomes a recluse starves his nature in some of the most important directions. He becomes

narrow and contracted and unable to sympathize with society. Equally undesirable is it for the student who spends all his time in society of the present and never knows the great truths which books may reveal to him.

I plead for the cultivation of breadth of interests, and the connecting of formal school work with life's interests. "But," says someone, "many interests are utilitarian." Granted, but utilitarian does not necessarily mean mercenary. By utilitarian I mean that which can be utilized in connection with life's pursuits and interests. Sir William Hamilton says a utilitarian is, "Simply one who prefers the useful to the useless; and who does not?" Utilitarian does not necessarily mean mercenary. The poet studies the flowers, the changing tints of the rainbow, the birds of the air, the hills and vales, and then bursts forth into song utilizing the stores of images he had gathered.

The engineer, the architect, the inventor, the railway superintendent, the landscape artist, the busines promoter, all utilize stores of imagery in developing their various plans. Shall we not hold their works in as high esteem as those of the poet, the philosopher, the statesman or the classicist? A sanitary engineer purifies a city and makes possible the development of vigorous bodies, which in turn provide conditions for sound mental life. These together promote cheerfulness and higher ideals. Is his not as high an order of service to humanity as that of one who writes verses, paints pictures, or echoes an unknown tongue or two? The one who designs a beautiful, commodious and hygienic structure certainly displays as much mental power as one who teaches history, Latin or philosophy within it. His contribution to the elevation of society is also equally great. In developing architectural skill he has secured soul expansion not less than the classicist. To be sure they are of different types, but society progresses only with differentiation and specialization.

The public high schools and colleges should ever remain true centers of liberal culture, but that does not mean that they should assume that only a certain few protected subjects are cultural. The liberality comes from the breadth of interests stimulated, the development of a scientific spirit and an openness of mind. The method which pervades is more indicative of liberality and culture than the program of studies. We may teach dead languages, but the teacher and the method need not be dead. On the other hand, biology may be taught after a method that stifles expansive spiritual growth.

Great abiding interests, breadth of view and richness of social service are marks of culture. Adherence to tradition, contracted vision and selfishness of action, marks of pedantry. Melville B. Anderson wrote: "The way to educate a man is to set him to work; the way to get him to work is to interest him; the way to interest him is to vitalize his task by relating it to some form of reality."

President Eliot said last July, in his address on "The new Definition of a Cultivated Man," that a cultivated man should possess not all knowledge, but that "which will enable him, with his individual personal qualities, to deal best and sympathize best with nature and with other human beings."

Finally, and of greatest importance as educative factors, are the personality and influence of the living men and women who are in the environment of the youth. We are too apt to regard education like a manufactory. So many units of Latin, mathematics, and history put into the hopper will give us back an educated being. But no matter how well proportioned the mixture may have been, unless the great truths and worthy ideals have been transformed into spiritual forces, all is unavailing. Civic ideals and moral virtues may have been rehearsed, but only when they have quickened dormant possibilities into abundant life have they been to any worthy degree educative. Now, great inspiring living teachers can do infinitely more than the mere pursuit of a subject toward the determination of what shall take root. Next, and perhaps not less important, is the influence of companions. Someone has said with great truth "We send our boy to the schoolmaster to be educated, but the schoolboys educate him." They largely determine a youth's interests, and almost entirely his actions. And, after all, actions count most. We will with all we have willed, and every act is the beginning of a habit that becomes a lifelong phantom tyrant.

Hence, although every subject may contribute to will-power, the direction in which that power comes to be applied is absolutely determined by the great interests and passions which may happen to lay hold of the youth's life. So the course of study, the paper curriculum, which every new principal "revises" is a secondary matter. The all important thing is to have great souls which breathe out abundant life, inspiring and invigorating all with whom they come in contact.

The Chairman:

A. F. Nightingale, County Superintendent of Schools, Cook County, Illinois, is the next speaker.

Superintendent Nightingale:

Mr. Chairman: Somebody had to be placed last on this program, and on account of my good nature I was made the victim. The mental picture about me is that of a large pile of wheat, and I suppose it is expected that I shall simply lie down in the straw. It would certainly be a very soft bed. I note your weariness, but my paper is brief, and you may feel at perfect liberty to take a nap.

This is a hackneyed subject. The best thought of the highest scholarship has for years been expended upon it. The daily press, in its untrammeled wisdom, has volunteered its advice. Essayists, paid by the column and the line, have enriched our magazine literature with their erudite efforts; educational journals of every sort, in every section, have essayed to settle it. Presidents of universities, professors in pedagogy, superintendents of schools, high school principals have in turn grappled with it; conventions, national, State county, city, round-tables, associations formed for this specific purpose, have entered into a voluble and voluminous discussion of it; therefore if overcome by the spirit of unconscious cerebration, or influenced by the natural law of assimilation, I shall say only what others have said, and be charged with that deadly parallel of plagiarism, I am prepared to endure the contumely.

One's education, experience, environments and present professional occupation give much color to one's outlook in the consideration of this theme. If one could forget what manner of man he himself is, if he could eradicate from his mental methods, as he cannot, every vestige of self-interest, his view-point would often be changed, his reasoning be more convincing and his conclusions command more respect.

The answer to this question yesterday will not be the answer to-morrow and the position one takes to-day depends somewhat upon how much he may be influenced by tradition, or how much he may be inspired by prophecy. The free public high school has been peculiarly an evolution. It has passed the protoplasmic and amoebic condition, but it does not yet appear what it shall be. Its history has been a marvel of contradictions. It has sown dragon's teeth and the seed of manliest manhood. Scores, hundreds of boys and girls have abandoned an education, because the high school has furnished no digestible assimilative food for them; others have risen to eminence through its help and inspiration.

It has been shamefully dictated to from above to its great injury; it has disregarded conditions existing below to its severe condemna-

tion; it has been coaxed, cajoled, derided, criticized, abused, commended, apotheosized, until, were I not measurably sure that all human institutions designed for good, were under the ultimate control of the Infinite, I should despair of the high school ever being what it ought to be, the college of the people.

For the very reason that it has not yet adjusted itself to the thought and hope and purpose of those who patronize and maintain it, and for other reasons less commendable, there have always been some, indeed many, especially the childless taxpayer of large means, and others who cannot conscientiously divorce the religious from the secular in education, who maintain that the whole scheme of free public education beyond that of the elementary school is unconstitutional, or at least inconsistent with the fundamental principle of popular education, which recognizes public schools, not as a matter of charity and good will, but as a necessity for the safety and security of the state. It may be an historical fact that this was the design of our forbears, but let us rejoice that we are wiser than they. Their conditions were primitive; their horizon narrowed, their duties simple, their ambitions few. Business was not so complicated as now; commercial relations with the world were not established; inventions were in their infancy; electricity had not been discovered, steam was not used for locomotion, nor the telegraph nor the telephone for communication; the continent had not been gridironed with railroads, mines had not been developed, the mountains had not been tunneled, nor the earth disemboweled; the races of the world in their lowest conditions were not here to be agglutinized and civilized and citizenized.

The free public high school is as much a necessity to-day to meet the marvellously changed conditions of life, as was the little ungraded district school of a hundred years ago, and the free public college fifty years hence will be even more in demand than the high school is to-day. I shall therefore dismiss the argument that the high school is not intrenched in the hearts of the people and has not come of necessity in the growth and advancement and progress of the Nation's life, to stay, as unworthy of our consideration.

What is the function of the free public high school? Let me tell you, out of my experience and observation and my knowledge of human life and human needs some things that it is not. The function of the free public high school is not to educate with severe exclusiveness the children of the aristocratic alone, or possibly the upper stratum of the great middle class, as defined by degrees of

wealth, such as the private school caters to, and must always cater to, so long as its passport is a large bank account, but it is to teach, and train, and develop, and citizenize the children of all classes, rich and poor, high and low, foreign and native, Celt, Teuton and Norseman, and make their hearts and homes fit dwelling-places for love of country and the spirit of good-will.

Just so long as the separation of the rich and the poor, the aristocratic and the plebeian born is emphasized to benefit the few; just so long as scholars and educators, whether from merciful or mercenary considerations, apotheosize the private school; just so long will our civilization be menaced, just so long will the problem of the self-government of man remain unsolved. Let us hope for the safety of the home and the security of the Nation, that the Spirit of Him who told us we must love our neighbor as ourself may permeate the Republic through the democratic patronage by all classes of our public high schools.

It is in no specific sense a college preparatory institution. In other words the time has come when it resents interference from above. Neither the colleges nor universities are, nor have they any right to dictate its duties or its destiny. Whatever dictation it receives must come from below, and it must adjust itself to the conditions which exist below. It is and must forever be the complement, not the supplement of the elementary school.

The authorities of the high school, where they are distinct from those of the elementary school, whether they be a board of education clothed with statutory power to manage the high school as they see fit, or a principal who supervises the instruction given, should not claim to lay down conditions upon which pupils may enter the high school. The supervisor of the elementary school should be vested with full authority to determine who shall enter the high school and when. There should be no chasm between the elementary and the high school, to be bridged by the high school and toll exacted, as there should be no chasm between the high school and the college, to be bridged by the college and toll exacted. As a pupil passes on his merit as determined by his teacher and the principal from the fifth to the sixth and from the seventh to the eighth grade, so as easily, as naturally, as justly he should pass from the eighth to the ninth grade, if that be the arbitrary dividing line between the common and the high school. I know there are some who affect to believe that this is not good doctrine. There is a vast amount of unprofessional friction here. The common school teacher indulges in

petty jealousies; the high school teacher in cruel criticisms. The elementary school has a tender regard for those who come up through the grades. A watchful, nursing, motherly care is extended to them. They enter the highest grade and become exemplars to the school. What they learn is learned mostly in daily recitation. They have little time for study. They do not know what it means. They are young, childish, immature. They enter the high school with no special increase in age, maturity or development. A great shock comes to them. All is strange. They are in the lowest class. The pupils above look down upon them in a measure with scorn and contempt. Their prerogatives as leaders are taken away; methods of instruction are different; subjects are new; they are given lessons to learn; they do not know how to prepare them; teachers seem cold and unsympathetic; the pupils need encouragement and guidance; they are supposed to be independent; it is the adolescent period; changes physical, mental, moral, manifold, mysterious and far-reaching are in progress; it is a perilous time; parents and teachers take little cognizance of it; a new world opens before these young people; they begin to know themselves; some are saved, many are lost; it is here, if anywhere, that co-education is a failure; it is here, if anywhere, that segregation means health, wisdom, safety. It is not strange that our educational shores are strewn with the wrecks of those who fail to surmount the difficulties and escape the dangers that beset them at this critical transitional period. All this misconception of the responsibility of the high school; all this coldness and carelessness, this neglect and indifference should be changed and avoided.

The true function of the free public high school will not be fulfilled until there is a better adjustment of the matter and methods in the elementary school. Passing by the kindergarten, which is the most valuable acquisition which has been made to our public school system in the last twenty years and which is destined to become an integral part of it wherever good judgment wields its authority, we inquire what can be done by way of shortening and enriching the elementary program, in order to aid the high school in the fulfillment of its true function? Opinions differ. There is a conservative radicalism and a radical conservatism, and these, in conflict through ceaseless agitation in assemblies of this kind, make progress. I have had the conviction for years, that our elementary school system needed remodeling. There is too much instruction in the mass, too little attention to individual tastes and talents. Divi-

sion of labor or departmental work has not received the attention it merits. One year at least in the eight, I believe, is wasted. The practical value of common school arithmetic and common school geography for young children is, in my opinion, overestimated. Too much time and too little wisdom are expended upon them. Much nervous energy is expended on teaching applications of numbers that are beyond the comprehension and out of the field of vision of children. A child may as well commence algebra at twelve, as to wait until he is fifteen. He can well afford to interest himself in the physical aspects of geography at this age, rather than try to learn so much about the political view of this subject. Technical English grammar may better be taught through Latin than through the anomalies we have under the name of English grammar. There is no prevailing system of teaching English. It is all a tangled mass of hit and miss haphazard methods. With these and other things remedied we would sweeten and lengthen the school life of many a boy and girl and save them for the high school.

The real function of the free public high school, however, must always depend upon the educational possessions, the inherited aptitudes and the intellectual possibilities of its pupils. It must take the pupils from the common schools, as it finds them, and deal with them according to their needs. It should have a program rich in foreign languages, ancient and modern; in science, especially physical geography, botany, zoology, physics and chemistry, in mathematics, in four years of history, in rhetoric and literature, in music and drawing, commercial work, manual training and domestic economy. There should be no insistence, however, that any one of these should be specifically required. There should be large liberty of choice and the pupil should be guided in that choice by those who know his past life and record, his temperament and disposition, his methods of attack, the inherited tendencies of his nature, his mental aptitudes, the Divine implantings, his tastes, his ambition, and so far as they are formed, his plans and purposes, and all his work should be arranged, so far as human skill and knowledge and interest will permit, in harmony with his acquisitions, consistent with his possibilities and for the quickest and best development of those special gifts, by the right use of which he is to make the most of himself in the arena of life. This is the function of the free public high school. No more genuflections at the altar of tradition. Old things are passed away. The people are in the saddle. These schools are established for them, are supported by them, and their will is law.

Now, what next? The high school, whether its curriculum be four years or six, and it will sometime surely be six, brings the pupil to the very threshold of the open door of life and at the same time through the same processes of education to what ought to be the threshold of the wide open door of college. Why? Because to a very large extent, the boys and girls complete their school education with the high school. Their acquirements here and in the elementary school below, should be such as not necessarily and specifically to enable them to fulfill certain fixed requirements of the higher schools, but such as will enable them to grasp the function of true citizenship, to be self-sustaining bread-winners and successful in some line of labor, some occupation designated by the Infinite in their heredity and comprehended and appreciated by the finite in their instruction.

The misfits of life are appalling, and these misfits come through ill-considered and mass-applied plans of education, through one's ignorance of himself and the lack of psychic wisdom on the part of those who are constantly trying to make square blocks fit into round holes.

The child is the father of the man. The analysis of the man comes, however, too late in life. The study of the child is the need of the age. In discussing the function of the free public high school we cannot afford to shut our eyes to indisputable and astounding facts.

It is an exaggeration, and I would rather exaggerate than extenuate, to say that sixty per cent. of those who complete the elementary school enter the high school. Of these less than thirty-five per cent., or twenty-one per cent. of those who complete the elementary school receive a high school diploma, and of these less than twenty-five per cent., or five per cent. of those who obtain a common school education enter college, and for patent and painful reasons less than one-half of these graduate. Therefore, I am bold to say that our whole educational system needs revision and a readjustment that shall bring it into closer harmony with the increasing demands and the higher ideals of a new era of thought and action. Whether in view of the primal purpose of the public high school, the great universities will ever stop their ill-advised and inhuman examinations of four or five days, to test the ability of the student to enter their sacred precincts, whether the colleges will cease in their padded catalogues, to lay down hard and fast requirements for admission and thereby seem to dictate to the public high schools,

the what and how and when of their work, is a very important question, and I have no doubt of its proper and practical settlement.

Who would have thought ten years ago that Yale would abandon all its traditions and follow in the steps of its great rival, Harvard? Who would have thought that the President of Columbia would advocate the conferring of a degree at the end of two years? Who would have thought that Cornell would merge all its academic degrees into the one of A. B.? Who would have thought that the University of Chicago, with its twenty-five million dollars, would have yielded to the demand for admission by certificate? Who would have thought that the leading professional schools would be contriving in one way or another to ally themselves to the great universities, that time, money and effort may be economized? Who would have thought that the greatest educational institution of the country would be a correspondence school with scarcely a local habitation or a name? All these changes have been wrought gradually, imperceptibly, yet surely. Many others more radical and more marvellous still will be effected. For do we dare to smile when, from the Delphic Oracle of modern Methodism, comes the prophecy that ten years hence thirty colleges of the faith will array themselves under the purple banner, and in a new baptism glory in the name of Northwestern?

We do not yet understand the full forcefulness of the law of evolution which is bringing us step by step nearer and still nearer the coveted goal where the interests, not of the mass nor of the class, but of the individual will be paramount in the planning of one's educational career.

THE CHAIRMAN:

I should be very sorry to cut any of these papers short, but President James said we must close this part of the discussion by four o'clock.

Professor Clark will make an announcement.

Professor Clark made announcement concerning the entertainment of the delegates.

THE CHAIRMAN:

B. F. Buck, Principal of the Lake View High School, Chicago, will be the next speaker.

PRINCIPAL BUCK:

I regret not to have been here in time to have heard all the papers. I regret also that I have not any theories for extended courses in

the high school at present. It seems to me that pretty much the whole ground has been covered, but after we have had our nap I am sure you can listen for a few minutes, and I will try not to keep you long.

Much interest has been manifested in the recent discussions pertaining to the work of secondary schools. Of course, no educator now thinks seriously of the high school as simply a college preparatory institution, but practice has not kept pace with theory. The high school is no longer considered as simply a link in the chain of educational machinery, yet many high schools are nothing more than "advanced" grammar schools. New thought and new ideals have permeated the minds of some educators, and in special instances revolutions in curricula and methods have done much to bring about desired results. Still there is much to be done. Curricula and methods need more renovating, more teachers need rejuvenating, more ideals need new direction and goals, more students need to be inspired with new ambitions and with different outlook. The high school must be in reality what it is sometimes thought to be in name, i. e., the "people's college."

The high school has a distinct work to perform. Its problems are stupendous, and, at times, almost overwhelming. With all its obligations to the student and to society, its work seems doubly important, and even crucial, to the welfare of the nation. From a long range it is only an intermediary step between the grammar school and the college;—only a few links in the chain which binds together the infant in arms, the ambitious youth, and the full grown man of affairs. From a clearer and a more intimate acquaintance, it presents a far different aspect. It ought to be a preparatory school for college, but it ought to be vastly more. It ought to be an "advanced" grade in which only methods similar to those in vogue in the grammar schools are operative. It is no longer considered an expensive luxury designed to offer an opportunity for the education of the rich man's sons; nor is it a charitable institution organized to furnish occupation for the inefficient teacher or to shelter the unworthy poor. It is an integral part of worthy educational machinery. It should have ideals, methods, and problems distinctly its own.

The high school exists because it is supposed to offer a suitable means for putting the individual into his proper relation with other individuals in a civilized community. It deals with real, vital and individual characteristics. In the elementary schools children are instructed and trained *en masse;* in the university and in the field of

active life a man takes his place as an independent human being. From the elementary school to active citizenship is the all-important step from the standpoint of the welfare of both the individual, the state and humanity.

The kind and quality of material composing the organism, together with a clear conception of the goal to be attained, suggest and direct the methods to be carried out in the high school work. The obligations and processes develop from within outward; the duties and regulations are imposed by the organization itself as it develops and not by any external authority or circumstance. The results cannot be judged by any one particular criterion. The whole sum of character is what approves or condemns its work and methods.

The situation seems to me to be somewhat as follows: The high school has committed to its care boys and girls from all classes and all communities, who come with different preparation and with various ideals. They are at an age of change of growth, of evolution, and, if you please, of revolution. These changes are vitally connected with every part of their being. The physical changes are not the most important. New moods, new powers, new ideals, new ambitions are forming. Willfulness and inclination are beginning to give place to self-directed will. Young people are becoming conscious of new and individual strengths and weaknesses. Victories and defeats begin to mean more. Relations to new ideas are being made and old ideals are being modified or discarded. The future is bright; the past begins to have more meaning. Latent possibilities of success or failure are greatest, a most noble life or a life of blackest disgrace is budding. The boys and girls really stand here at the "divergence of the ways."

The problem then which confronts every high school is, how to discover and develop the interests and capacities of such individual boys and girls; how to direct their development into full self-realization as useful members of society. To take these fickle-minded bundles of human flesh and bone with all their varying moods and passions and strong inclinations and extreme sensitiveness, and to make of them human beings self-controlled, with self-directed wills, forceful and courageous; to find out what they can do and think and to direct the doing and thinking along the right lines; and to teach them to relate their thoughts and actions to society—these, it seems to me, are the proper functions of the high schools of the country.

The high school is unable in many cases to accomplish all this. At times it most lamentably fails. But its motives are right and its practices, while many times faulty, are in the main as good as could be expected if we take into consideration the human limitations to which they are subjected. It should not be condemned without reason.

It would be difficult to express concisely what the high school really is when viewed from the standpoint above. It is not a social club, although it partakes of the nature of organized society in which individuals who are beginning to assert themselves, play an important part; it is not a paternal roof under which the life and actions of the home are conducted, although it has many of the same functions which are usually performed in the best homes; it is not a religious organization, although its standards of morality and its ethical teachings are second only in importance to the institution of sacred origin; it is not a political club, although the principles and practices of "essential democracy" should be among its most important precepts; it is not designed primarily to disseminate liberal culture, although its teachings should be based upon broad and liberal lines which reach back to the fountain heads of knowledge of the past, which come from close observation of the present and from a clear vision of the future. The high school cannot be any one or a few of these and be successful in its work. It must combine the essential elements of all into a working organization. It must connect with life in its various phases.

As an organization, made necessary by the division of labor to carry out the function of the home, the high school must in some ways be paternalistic, however unsavory that word may be to the minds of some parents and educators. Delegated authority is no less paternalistic because delegated. Representing the home, the high school must accept and deal with various virtues and various eccentricities of such homes with a view to elevating those which have less light to the standard of those which are best; as an institution established by the state, the high school must represent the state and prepare for active citizenship in the state by instilling into its would-be citizens the prime elements and active characteristics of the best citizenship. As an organization in a social fabric, the high school must be subject more or less to the demands of social life, in so far as they are not in conflict with the home and state. As with the church so with the school—the function of ethical training is more or less delegated to each. The school is held responsible

and justly too, I think, to a great degree, whether it wishes to be or not, for a large part of the ethical training of the youth of the land.

From this it is not difficult to understand how complex is the institution called the high school. Starting with the proposition that the high school exists for the benefit of the student, it is plainly seen that such a conglomeration of material as comes to the high school at such a critical time in the life of the child from so many different sources and methods and environments, to be put into new environments, under strange teachers and subjected to different methods, furnishes a difficult situation to handle. It is a practical problem which confronts the high school.

To accomplish the desired result, the high school must rely first of all upon the ordinary curricula of the school. These curricula must be such as minister to the actual needs of the civilization of the present. They should be such as will assist in the development of the child for intelligent and effective service, and will inculcate in him an abiding sense of his obligations to the state and to humanity. To teach boys and girls to think seriously about facts presented by such courses of study and to begin to appreciate the relations of such facts to their own lives is the first great duty of the high school. To think precisely, intelligently and consistently along these lines is the essential aim of the educational process from the high school standpoint. Naturally the treatment of the facts of life varies as the stages of the educational processes vary. To the child in the kindergarten facts appeal to the senses; later in life they appeal to memory, reason and judgment. In the high school facts have less and less significance and the relation of facts, one to another, to the student and to life, receives most attention. In college, relationship is still more emphasized, and facts have a less important place. My point is that the thinking in the high school is along the line of adjusting of facts to one another by means of the consideration of their relationship. The boy is gradually beginning to think out the place in the physical, ethical and intellectual universe which facts occupy, and then their relationship to his own life and actions. The truth, as it appeals to him, is the nourishment and mental gymnastics of his mind, but only a means, however, and not an end. Not being interested in the work is not finding its relation to life. Whatever is not satisfactory in the high school, is so mainly because of the lack of visible and intelligible relationship. Material for thought is often found in superabundance, but the meaning of the whole thing is often too obscure.

At this point we meet the value of manual training, domestic science and commercial studies which have recently been introduced into some schools. They are good in proportion as they enlist the co-operation of the relating activity of the mind—as they find their meaning in the scheme of education. The courses in these subjects must be cerebral as well as manual. "The chemist in his laboratory may be just as much of a mechanic as the carpenter in his shop." Unless he thinks about the relations of the elements which make up the compound, he is not a scientist. The same is true of all who work with other subjects.

But learning to think or training oneself to think in this way is not an easy task, nor can it be done in a short time. It comes only by persistent and painstaking effort in a few definite directions. Nor will it suffice to try everything in the programme of studies offered with the hope of finding something suited to tastes and inclinations. A taste of a little of everything does not imply thinking on these subjects. A bluff at general culture is not culture at all—and further still it is from real thinking. I am convinced in one particular thing our boys and girls are making a great mistake—i. e., in allowing themselves to feel that because a study or a task is not to their particular liking they should not attempt it. To give up a study simply because it is hard is productive of flabbiness of brain and moral fibre. Nor would I go to the other extreme and compel all to grind through the same unpleasant tasks. There might be found a middle course for action. Some particular studies should be taken long enough so that the students will get from them some power of consecutive thought along certain definite lines. There is much in Dr. Martineau's statement of the case. He says that the student now-a-days comes with a bill of rights in his hands and says, "Mind, you must not be dull or I shall go to sleep; you must attract me, or I shall not get on an inch; you must rivet my attention, or my thoughts will wander." The reply of the doctor has much sense: He says, "This enervated mood is the canker of manly thought and action."

Boys and girls of high school age often do not appreciate the fact that strength of mind does not result from energies wasted or dissipated in the time of their youth by dawdling with this or that study or task. Yet I feel that the majority of young people are not so much to be blamed for this condition of things as are their teachers and parents. I think Dean Briggs of Harvard is correct when he says that "nothing debilitates a boy more effectively

than the notion that teachers exist for his amusement and if education does not allure him, so much the worse for education." I feel that the healthy boy or girl is interested in *doing* things, is interested in close thinking, and is consciously accumulating some power to put into action ideas which may have been acquired. It seems to me we ought to recognize this and not, because of our over-fondness and misguided thoughts about the real purpose of life, allow ourselves to be led away in our practice from the paths of rectitude and virtue. In practical life the job, as it is called, has to be done and in practical life the man or woman who has not gained power through training, who has not developed mental character and moral stamina, will have a hard time. The boys and girls have responsibilities in the struggle; they have their part to perform. The weak indulgence of the over-fond parent or teacher will not avail. The teacher can help, but cannot make the child master of himself. The "exceptional case" will not stand in a democracy of equals. The dignity of hard work must be emphasized and fortunate is the boy or girl who recognizes the value of painstaking, persevering labor before he gets far in the high school course.

But the high school that aimed to teach boys and girls to think would be far from accomplishing its purpose as a good secondary school. Another important object is to promote an intellectual and intelligent interest in life. The majority of those who enter high school end their education with the high school course. Many do not even remain long enough to become imbued in the slightest degree with the spirit which the high school attempts to cultivate. To make a living seems to be the supreme end of many, and unless the high school bends all its energies toward fitting for bread-winning, it has no attractions. Parents and teachers, too, are often afflicted with the same idea.

To gain a livelihood is commendable. One must not be a debtor to the community. One must prove his right to live and must enrich the community in which he lives. But too much enriching the community is liable to impoverish oneself. My point is that the high school is under obligations to the boys and girls interested, not only in gaining an honest livelihood, but more interested in the higher things of life. My plea is against sordid money-getting as the sole aim in existence and to the effect that "life is more than meat and the body than raiment."

For any responsible work men and women of character are needed, not men and women who have been pampered and coddled

from childhood up, but such as are social integers not ciphers. "Democratic government," says a late writer, "is the standing together of men and women who could each stand alone, men who can break up the solidarity of self and pelf to the unanimity—the voluntary coöperation of free souls." The high school ought to aim to make such social integers.

Another important aim is to teach boys and girls to take the initiative in matters pertaining to the common weal, to lay aside personal whims for the sake of the general good, to respect self enough to develop self-realization, to take the initiative in growth and culture, in the duties and obligations of life as well as in its pleasures, to cultivate right civic ideals, to lay aside personal greed, in fact to cultivate the intellectual and ethical self—all come within the province of the work of the public high school.

It is said that Buddha warned his followers against a certain kind of altruism when he told them not to worship him; therefore he told them *"to become"* and like a wise teacher he showed them *"the way."* *This way* the high school tries to point out by means of inspiration, suggestion, awakening, arousing, stimulating, and correcting to a sense of the necessity of being a positive individual. Will must take the place of a preponderance of inclination and willfulness which are most prominent in the early years of the course. The high school boy arrives at the desired conditions only by means of what is called, for the sake of better terms, "government," under the direction of wise and discreet teachers and supervisors who act as directors and interpreters. To be "good" and to act to the full what has been said at the start is contrary to all expectation and common sense. The steps are many, the devices are as varied as are the various temperaments of the individuals. The whole sum of character as divisible into its parts as Shakespeare must have recognized when he made Malcolm speak of the "king becoming graces as justice, verity, temperance, stableness, perseverance, mercy, lowliness, devotion, patience, courage, and fortitude." Many men have possessed one or more of these graces, but to stand off and admire them would make us nothing more than good hero-worshipers. We must do even more than Mr. Squeers did. We must have students *"become."*

The steps necessary in trying to bring students to a realizing sense of correctness of such a way of thinking and acting as I have described are too numerous for discussion at this time. It is enough to say that the teacher above all, first, and second, the sense of

responsibility which may be aroused in the student, are the two most important factors at work in bringing about the desired results. "Graduation," some one has said, "is the vanishing point of the teacher." I might add that when the student can stand alone, when he becomes a social integer with the power of initiation, with inclinations and will directed toward acquiring the king becoming graces, then his high school course will have been completed.

THE CHAIRMAN:

We must go on to Topic III. and at the end of that topic will come the general discussion on Topics II. and III.

Edwin G. Dexter, Professor of Education, University of Illinois, is the first speaker.

(Professor Dexter was not present at this session. His paper appears below.)

WHAT IS THE EFFECT OF THE SYSTEM OF ACCREDITING SCHOOLS BY THE UNIVERSITIES UPON THE HIGH SCHOOL AND ITS DEVELOPMENT?

PROFESSOR DEXTER:

Few educational problems of greater importance are before us today than those which have to do with the closing up of the chinks in our school system. We didn't know they were there at all until the whole machine became very complicated, but complicated mechanisms demand careful adjustment and evidences of lost motion are now apparent all along the line. Each part works well by itself and the whole works passably well but after all will stand considerable tightening of nuts before it goes without a squeak. A little filing off needs to be done to make smooth joints between the grades; an extra clamp is needed where they join the high school; and there seems to be a place for a little dovetailing where the college joins the professional school: all those things are pretty generally conceded by all educators, but what is wanted where high school meets college is a mooted question. Nobody seems to know definitely whether it is a saw or a jack screw.

The American school system has always presented too many evidences of stratification. This is not strange since schools have ever been jealous of their prerogatives, but the occasional chasms, bridged only by formal examination, have been detrimental to the best results. The unfortunate joint at the lower contact of the high school stratum

was largely caused by the assumption on the part of those schools themselves—entirely without psychological basis—that certain subjects, as for instance foreign languages, algebra and geometry, belonged to them and must not be violated by the lower grades. This made it necessary for the child to defer their commencement to a period some years later than sound pedagogics would demand, and at the same time devote a period of life to them during which he might be busying himself with other subjects better fitted to his stage of development. This difficulty is righting itself through the breaking down of the line of demarkation between the elementary school and the secondary school, and the more posts we can pull out of the fence the better. There is no reason, either logical or psychological for any breaks from the beginning to the end of the public school system. They are but suggestions to the pupil to drop out, and the sooner they are done away with the better for an educated citizenship. The high school is now willing, as it was not a generation ago, to see algebra, geometry and some of the languages begun in the grades below, and the next decade is bound to see marked changes on this account.

By a common understanding on the part of the colleges and high schools the breach between the two is fast being closed. Until comparatively recently the secondary school was pre-eminently a fitting school. The universities, through their entrance requirements, prescribed to an unwarranted degree the work of the school. Now all is changing with encouraging rapidity, and in this respect the West is leading the East. In place of the old demand for students who know definite things the colleges are asking those with a mental capacity developed in proportion to their years. Never was there a time when prescriptions were so few. The measure of mental development is, to be sure, subjects studied for a certain time, but with certain restrictions what those subjects are is immaterial.

At your own State University which has always been in the front rank of higher institutions of learning recognizing this fact, a recent change in entrance requirement makes even broader than before the possibility of optional offerings, although at the same time making a little larger demand for general development. In the colleges of science, engineering, agriculture, and law, but three subjects are prescribed—English, mathematics, and science—out of a list of eligibles numbering twenty-three, and in the College of Literature and Arts but four. Whatever may have been the justice in the past of the accusation that the higher institutions dominate the course of study for the

secondary schools it is not supported by present conditions. Their influence today is thrown in the direction of making certain that what is done is done well rather than dictating beyond very narrow limits what it shall be.

This condition of affairs has done away to a very great extent with the necessity of a division of courses into those leading to college entrance and those fitting for life. That training which fits for a life of any breadth fits for college, and the higher institutions are beginning to recognize the fact. Your own State University stands firmly on that ground. It says practically to the high school, you fit for life and we recognize the fact that you do it well. No boy or girl of eighteen can be better fitted. If conditions with him or her are such that the period of intellectual infancy, the period for which development, intellectual and physical, is a vocation and not an avocation, must cease at that time, the student has the God speed of every intelligent man, whether in the university or out of it. If, however, he can devote four years more—or six—to the business of intellectual development, the higher institution is willing to undertake the supervision of such a course. It does not say, "you have done well but we can do better." Its position is based upon the fact which no one can deny that twenty-two years devoted to the business of development produce larger results than eighteen, those results being measured in terms of adaptation to the environment in all its many forms. We would say of the college course what we have already said of the high school; that it is not a preparation for life but another sample of life, though in this case, cut bigger.

But two methods are in practice for bridging the chasm between secondary schools and college, and determining the intellectual fitness of our youth for higher academic work: the first is the examination of the individual pupil. This is a copy of the English system and in some ways resembles too closely the Chinese. The second is through the examination of the school and the acceptance of its dictum as to the capability of the product on which it is willing to put its stamp of approval. The first was, until within a generation virtually the only one in practice in our country and is still representative of Eastern methods. The second is a characteristically Western product. The question before us today is not one of the relative values of these two plans, but one of the actual results of one of them, and is to be discussed by men who are in a better position to observe its actual working results than are any others

in our country. I am glad, however, to be able to say a word on the subject at this time even though I be in a sense an uninitiate, for I am in a position to observe the working of the accrediting system at close hand, and at the same time to say certain things which the innate modesty of our high school visitors might restrain them from saying.

The first is that in my opinion, the greatest advantage of the system is that it gives us the high school visitor. As the visible and tangible point of contact between the college and the secondary school he is proving himself the most valuable officer in our whole public school system so far as those high schools are concerned which are trying to raise the standard of their work. It is trite to say that our schools are pulled up from above and not pushed up from below, and if my friends will pardon the figure, they are the string. Our large high schools need little such lifting, and if they did, their competent and experienced principals and superintendents can do most of it. Not so, however, with the smaller schools headed as they are of necessity with men either deficient in knowledge and experience or in brains, and the high school visitor, in a position as he is to observe the course of study, the teachers, the equipment both as to buildings and scientific apparatus, and the many problems which are puzzling the principal, comes as a friend and adviser with possibilities of the greatest good. Adviser I say, for he has no mandatory power and that is one of the great advantages of the office. Teachers share with other humans the characteristic dislike for dictation, and I doubt if any official possessing the power to command could produce the results that the moral and intellectual suasion of this officer is bringing about. He is the educational expert of the secondary school system, and as such meets the school board which the principal is struggling to convince of the wisdom of some move, and in nine cases out of ten wins the point. The East has been attempting the system of admission to college through the certificate system—a modified accrediting system—and do not enthuse, but they have left out of it the high school visitor and therein lies the trouble. No condescension in the way of an inspection of schools on the part of a college professor picked at random or because he wants a day off from the class room can ever take the place of his visitation. Such a one is out of his province, and the high schools know it.

I am convinced that another advantage of the accrediting system comes through an increased proportion of high school students who

go to college. In the graduating class of the public high schools in the North Atlantic States, the part of our country little given to the accrediting plan, twenty-six per cent. were for the year 1901 in the college preparatory course. In the same class of schools in the North Central States where the system is in practical control, the percentage was thirty-four for the same year. These figures in themselves are not conclusive, for other conditions may have influenced the results, but are certainly very suggestive. I would, however, base my argument upon a general analysis of human nature. Many of us are so constituted as to be willing to give up a course of action which seems to us desirable for one less to be preferred if the former carries with it any considerable chance of failure—while the latter is practically certain of success. It is true that the element of chance is particularly attractive to some, but they are in a minority and when it comes to the average high school graduate the hazard of a college entrance examination is little short of a nightmare. It is not strange that it should be, for I doubt if anything in his previous career, or with one in ten, anything in his after experience carries with it so large an element of uncertainty as this same college entrance examination for all except the leaders in the class.

Pedagogically this is all wrong and it is not strange that many refuse the hazard. No part of our educational machinery has a right to subject the student to a sudden stress far in excess of any which he has met, and in all probability in excess of any which will come within his after experience. One's educational career is intended to school him in the events which he is likely to meet in life, not those remotely possible. Otherwise we might have a regular fire drill which should include the jumping out of second story windows. One in ten thousand may have to do this in the course of his life, but how about the mental and physical wear and tear upon the rest? And how about the effect of such a required drill upon school attendance? If it were required in the seventh grade, how many pupils should we have? In my opinion the college entrance examination acts with many students in the same way, and if we want more students in college, is deleterious.

But to take another point: The accrediting system gives the colleges students with a better average preparation. Comparative statistics are hard to secure upon the point but all lead in the same direction. One large university in the East (Pennsylvania) receives about an equal number of students each year upon each of the two

plans—individual examination and certificate. In the fall of 1901 one hundred twelve entered by the first method and one hundred one by the second. At the end of the first semester forty-nine per cent. of those entering by examination received conditions, while but twenty-nine per cent. of the certificated students received that set back. Another comparison which I was able to make, one between the percentage of failures in first year subjects by the freshmen in one of the Atlantic Coast universities which admitted only by examination, and those of five of the larger State universities of the Middle West, where eighty per cent. of the students enter without examination, shows very plainly either that the criterion for grading is very different for the two regions or that the Western institutions get much better prepared pupils. The figures are as follows:

East, failed algebra, twenty-six per cent.; failed trigonometry, thirty-four per cent. West, failed algebra, fifteen per cent.; failed trigonometry, eleven per cent.

The Western institutions covered stand as high in the educational world as does the Eastern, but since we cannot be sure of their criteria we cannot perhaps base upon the figures an unquestionable argument in favor of the certificated freshman. They are, however, very suggestive.

In the case of the investigation conducted by Principal Ramsey of Fall River some years ago to determine the relative merits of the two methods of college entrance, definite answers were secured from large numbers of college officers as to their opinion of the preparation of the two classes of freshman students. The returns were in favor of the certificated students: in mental ability five to one; in the general performance of college duties, three to one.

Professor Whitney also reports as the result of an investigation made at the University of Michigan, and covering the freshman grades of more than 1,000 students, about equally divided between those entering upon credit and those taking the entrance examination, that the average standing of the former was 88.91 per cent. while for the latter it was 87.22, a difference of more than one and one-half per cent.

From these facts we can hardly doubt the superiority of our plan as judged by the colleges. But after all, the superior student comes in the long run from the superior school which is conducted by superior methods and that is where all this bears upon our question.

The seeming effect of the accrediting system as carried on at the University of Illinois upon the large high schools of our State is most

interesting and encouraging. I say seeming effect for no one can determine with exactness the magnitude of any one force among many which have produced changes in conditions, yet it seems to me to be beyond a doubt that the State University and its method of accrediting has been the most important influence in bringing about the change shown.

In 1895 a regular high school visitor was first appointed, the examination of schools having been up to that time carried on by means of occasional visits by various members of the University faculty. For the years since that time, the number of schools upon the accredited list is as follows: 1896, 135; 1897, 150; 1898, 163; 1899, 179; 1900, 193; 1901, 208; 1902, 231; 1903, 250.

These numbers represent for each year practically the entire number of schools within the State which were of sufficient academic standing as to be recognized by the University as in any sense its feeders, since all schools seem desirous of the accredited relations as soon as they are acceptable. This growth in numbers of schools cannot, however, be accredited wholly to university influence since such is not felt, except in a general way, until application is made for the first visitation. That it is felt, however, cannot be doubted.

But the interesting facts are those which show the rapidity with which additional subjects are offered for credit when once the accredited relations have been established.

At the time the high school visitor was first established, a large proportion—nearly one-half—of the 135 schools were only partially accredited; that is, were not able to meet in full the not very exacting requirements which the University then made. Since that time not only the proportion of partially accredited schools, but the actual number of such schools has rapidly diminished, although the requirements for admission have twice been raised with a still broader demand to go into effect in 1905. In 1901 when the question of raising the entrance requirements was before the University Senate, it was shown that if the requirement of thirty-six credits were immediately raised to forty-two, there would be less partially accredited schools upon the list at the latter figure than there were three years before at the former; that is, that there had been an average increase of six credits or of two full years acceptable work in the smaller schools in three years' time. It was also shown that the average number of credits presented by the freshmen entering the College of Literature and Arts in the fall of 1902 was 42.41 and that of the whole number, less than two per cent. were conditioned

because of any inability of the schools from which they came to furnish adequate preparation; all of which was in marked contrast with the situation a few years before. It cannot, of course, be said with certainty that the accrediting system was at the bottom of this change, but it is plain to one who is in a position to watch all the educational pieces at work in our State, that it had much to do with it.

Of the direct influence of the accrediting method upon the curricula, the teachers and the pupils of the secondary schools, and upon the boards of education, I have not time to speak, but it is potent and for good. Other speakers will undoubtedly discuss those points in detail.

THE CHAIRMAN:

J. F. Brown, Professor of Education and Inspector of Schools, State University of Iowa, will be the next speaker.

PROFESSOR BROWN:

The writer of this paper has been Inspector of Schools for the State University of Iowa for two years and the statements made in the paper are based largely upon his observations during that period.

It is assumed in the following discussion that a system of accrediting schools implies visitation and inspection of these schools either by an official whose main business it is to examine them or by some member or members of a university faculty specially detailed for the purpose. It is not assumed that every accredited school must be inspected by a representation of every college or university with which it stands in the accredited relationship. One inspector may serve for many institutions, but inspection and report by some authority there must be. What a system of accredited schools without such inspection might accomplish, the writer has no desire to suggest.

Before taking up the main question of the paper, that is, the effect of the system of accrediting schools by the universities upon the high school and its development, it may be well to ask concerning the purpose or purposes of the university in inspecting and accrediting a school. The answer clearly is that just as the individual applicant for admission to the university is subjected to a more or less rigid examination, under the examination system, to determine whether he has met the admission requirements and is qualified to undertake the university course successfully, so, under the inspection system, the school is examined to see whether it is

doing work in amount, kind and quality such that its graduates and those bearing proper credentials from it, can be safely assumed to be prepared to enter upon the university course successfully. And just as the student who has satisfactorily passed the entrance examination is given a certificate of admission to the university, so the school whose work has been judged satisfactory under inspection is recognized as maintaining an accredited relationship with the university. The primary purpose in either case is to determine the fitness of the student to take up university work, the only difference being that in one case the individual, and in the other case, the school is examined and admitted to organic relationship with the college. The fundamental interest of the university in the high school lies in the fact that the latter is, in the main, the source of supply for the student material of the former, and some means must be used to determine officially the amount and kind of preparation possessed by these students. There is not necessarily any interest on the part of the university in the high school considered as an institution existing on its own account. Historically and logically the first interest of the university in the high school arises from the fact that the latter is a preparatory school. That the high school does actually improve under the examination system or under the inspection system is a more or less incidental effect.

But, under the inspection system, this incidental effect arises to so great prominence as to be worthy of mention as a second definite purpose of the university in adopting the accrediting system and providing for the work of inspection. Educational reform proceeds from the top downwards and the university by carrying into its preparatory schools the influence of its broader viewpoint, seeks to improve these schools, not only as preparatory schools, but as institutions which have obligations to that larger part of their constituency who never go to college. The private university plans to this end in laying out the work of its system of accredited private schools, and the State University plans similarly in its suggestions to the public high schools of the State.

Intimately connected with the foregoing purpose may be mentioned that of the formation of an organic system of schools so arranged that each part will influence every other part and mutual improvement be the result. The university is to be influenced by the high school as well as the high school by the university. The way from the kindergarten through the university is to be made as easy as the serious nature of the work will permit and at every point in

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the course the pupil is to be stimulated by the view of that which is just ahead.

A fourth purpose of the university in supporting the accrediting system lies in the fact that the work of visitation of high schools by members of the university faculty gives these university teachers a direct knowledge of the secondary school work that is of great value to them in their own teaching. The University of Michigan, the pioneer in the accrediting system as in so many other things, maintained the plan for twenty-five years before a regular school inspector was appointed, the work of visitation having been done during that period by members of the University faculty in turn, and the writer has been informed that President Angell regarded this reflex influence as one of the best results of the system.

A fifth purpose may be given as the desire of the university to secure students through the influence of its representative in the school and the community.

These, then, may be given as the main purposes of the university in adopting the accrediting system, namely, the determination of the fitness of a student to enter upon university work, the improvement of the high school, not only as a preparatory school but as an educational institution existing on its own account, the formation of a unified system of schools, the better adaptation of university teaching as a result of the knowledge of secondary school work gained through school visitation by members of the university faculty, and the securing of students through the influence of a university representative in the schools.

We turn now to the question of the effect of the system upon the high school and its development.

That the schools actually do improve under the influence of the university exerted principally through its inspector, no one who has observed the workings of the system will be disposed to deny. In determining the extent and the rapidity of the improvement, much depends upon the degree of authority with which this inspector is clothed. In some States he can say, "do this or your school will lose its place on the acredited list," which means to lose the State appropriation of $600 to $1,000 annually. In such a case a suggestion must be practically equivalent to a command. In Iowa the inspector's relation to the schools is little more than advisory. The most that he can say is that "If your school is to secure or maintain accredited relations with the State University and the colleges of the State, it will be expected to meet such and such conditions." The

only penalty in case of refusal is that the school is taken from the accredited list. However, this is an unpleasant experience both for the school and for the man who is responsible for its condition at the time it is deposed. In general, it may be said, then, that the inspector has great influence in determining the character of the school.

So far as the effect of the system upon the high school is concerned, it is an open question which is better, the absolute authority of the inspector, as for example in Minnesota, or the more nearly advisory relation which exists in Iowa. Certainly the former method will accomplish results in much less time, but the latter has the advantage of encouraging a certain spontaneity and independence on the part of the high school at the same time that the other desired ends are secured. This spirit of independent co-operation is a very desirable result. The writer has rarely found himself wishing for more authority than he has.

Were the high school inspector to insist upon making the high school a mere preparatory school, he would not be well received. Prejudice against him sometimes exists on this account, but when school authorities understand that he is working for the good of the school as a whole and not merely for that part of it who expect to go to college, the prejudice disappears and his suggestions are made welcome. In Iowa this important preliminary work had been largely accomplished before the present inspector entered upon the work and now schools are exceedingly desirous of securing and maintaining good standing with the University and the colleges.

The effect of the accrediting system upon the high school is manifested in different ways. In the first place, since the primary interest of the university in the school lies in the fact that the students of the latter must be received by the former, it follows that the first effort of the university will be to inspire the school to meet entrance requirements. The elements of these requirements are to be found in the amount, kind and quality of work done, in the number, scholarship and efficiency of the teachers, in buildings, in library and laboratory facilities, in the length of the recitation period, in the number of daily recitations required of each teacher and in the general atmosphere of the school. But the school cannot improve in these particulars without offering better opportunities to all pupils whether they go to college or not. Hence, unless it happens that in becoming a better preparatory school, the high school loses its efficiency considered as an institution of worth on its own account,

it follows that with the improvement of the school incident to its becoming accredited, there come larger and better opportunities to all the members of the school regardless of their future career.

Just at this point we may raise more definitely the question whether the insistence of the university that accredited schools must prepare students for college does not necessarily turn aside the school from a free development as the school of the people. For answer I may say that in Iowa we frankly assume that the high school is not primarily a preparatory school, that it belongs to the people, that it has a work to do regardless of the existence of the college and that if it prepares boys and girls for college, it is only because such preparation is a service to the people. In the case of schools that offer but one four year course of study, we do not insist upon the maximum amount of work in those subjects which are usually regarded as preparatory subjects in contrast with practical subjects. This remark applies especially to Latin. If the community sentiment opposes Latin but will support strong, thorough work in other subjects we insist upon only two years of Latin, the minimum amount required for admission to the Scientific and Engineering courses of the University, and we give a hearty Godspeed to the development of the work in the so-called more practical subjects. In the case of schools that offer two courses of study, we ask that one shall contain four years of foreign language, but we encourage making the other as irregular as may be necessary to meet the practical sentiment of the community, at the same time making it as strong as possible. Usually the subjects are the same in both courses except that in the second course an option with Latin through the four years is offered. Consequently, with the improvement of the Latin or College Preparatory Course comes the improvement of at least three-fourths of the work in the non-preparatory course. The emphasis of criticism is usually placed upon the lack of *thoroughness* in the work below the high school as well as in it. Hence, whatever influence the University has is exerted for the benefit of the entire school.

The presence of the inspector in the school has a stimulating influence upon the entire community. He is often asked to address the students or to talk with them privately and it is not mere sentiment to say that the opportunity to inspire and stimulate his listeners is unequaled in any other position. He is asked to talk with teachers individually or collectively and to offer criticisms and suggestions concerning their work. These conferences afford an opportunity

for encouraging words as well as for frank adverse criticism and they result in a better mutual understanding of the difficulties to be encountered and the work to be done. He is invited to meet school boards and sometimes to give a public address to the patrons of the school. All these occasions offer the university through its inspector an opportunity to direct and to stimulate the educational work of the high school community.

The Iowa schools have been largely influenced in the past two years by bulletins published from time to time by the University. One of these contained suggestions and directions for small high schools having but two teachers and a three year course of study. A second dealt with the course of study for the four year high school. A third had to do with the work in English throughout the four years. These bulletins were partly a statement of University requirements and partly advisory in character. Reports from the schools show that they have had great influence in determining the high school courses of study. Much greater unity and a considerable degree of uniformity in the courses are now apparent.

The actual results of the work of the inspector are well illustrated by a few concrete instances. About two years ago the writer visited two schools on successive days. The first one was miserably housed. About $2,000 had been spent the previous year patching up an old building that should have been torn down. At the request of the superintendent, the inspector called upon the members of the school board at their places of business. He spoke well of the spirit of the school and of its possibilities but he took occasion to condemn the school building in very vigorous terms. The board insisted that taxes were already too heavy and that the old building must do. But today there stands on that same site a substantial modern eight room building costing $22,000. The following day he visited another school little better housed and not so well equipped. Again he and the superintendent called upon individual members of the school board. They were very unresponsive when he spoke of the needs of the school. The inspector regarded the case as well nigh hopeless and was sorry he had not passed by on the other side. But before the beginning of the next year's work there had been added to the school a special teacher in the grades, an additional teacher, a college graduate, in the high school, and $600 worth of books and laboratory supplies. The course of study had been revised so that graduates from the school could enter the University without condition. The inspector does not claim all the credit for accomplishing these ends.

Without the work of an energetic superintendent they would have been impossible. But without the inspector's help they would not have been accomplished so soon.

Last year a certain school was taken from the accredited list. After his visit the inspector learned that his criticisms had not been kindly received by one member of the school board with whom he had talked freely. But this year there is a new superintendent and new teachers and, at the request of the board, the inspector has been consulted several times with regard to the reorganization of the school.

The inspector is often called upon to recommend teachers and it is a pleasure to assist the worthy ones in securing more agreeable and more lucrative positions. No small influence is exerted in this way.

In general it is true that at the suggestion of the inspector old buildings have been repaired and new ones erected, the course of study has been revised, books for the library and apparatus for the laboratory have been purchased, inefficient teachers and superintendents have been dismissed and additional teachers have been employed. Sometimes these changes have been made because the authorities have understood that such changes were necessary if the school was to maintain its place on the accredited list, but more often they have been brought about because the superintendent and the board have seen them to be necessary for the proper progress of the school. Not infrequently the inspector is invited and urged to visit a school to help in securing some needed improvement or to assist in rousing the educational spirit of the community. In a very important sense this is the most pleasant work which he is called upon to perform. His distinctly judicial duties are not always so agreeable. There are many superintendents and teachers who can profit by his suggestions. He tries to deal justly and to speak frankly, at the same time loving mercy especially when it is directed towards the children.

At present no particular effort is being made to increase the number of accredited schools. A higher standard of efficiency among those already enrolled is the main concern. But there is no lack of applicants and school boards are in many cases willing to put forth strenuous efforts in order to meet the requirements.

In dealing with accredited schools or those desiring to be accredited, the welfare of the school as a whole rather than special university interests are emphasized. If the former is properly safe-

guarded the latter will take care of themselves. The bulletins previously mentioned were sent to small unaccredited schools and there is evidence that these too have felt the influence of the call for greater thoroughness in the work and are responding to it.

When to the influence of the official inspector there can be added the help that comes from the occasional presence and the sympathetic criticism of university department representatives in the high school, the beneficent results already mentioned must be greatly increased. The regular inspector can best look after the general conditions of the school, but the department representative can render greater service so far as stimulating the work of his own department is concerned. The University of Iowa is this year using both means of service and the experiment promises well.

The schools themselves are not slack in their appreciation of the service rendered by the University in sending its representatives among them. When his mission has been understood the writer has invariably received courteous treatment. In most cases a generous and, he believes, a genuine hospitality has been extended and he has been invited to come again and often. Letters have followed him home telling of good results from his visit. There has not always been agreement with his views, but in case of disagreement there has been fair and frank discussion and that is, perhaps, better. Complaint has frequently been made that the schools can not meet the University entrance requirements and occasionally one threatens to give up the attempt. But it never does. In such cases it can usually be shown that if certain changes are made which would benefit the school as a whole, the requirements can be met, so that here again the University influence is broadly beneficent in its character. But generally speaking, the school men recognize the accredited relationship as a pull from above inspiring pupils, teachers, school officials and patrons to greater and more intelligent educational activity.

THE CHAIRMAN:

H. A. Hollister, Inspector of High Schools, University of Illinois, is the next speaker.

PROFESSOR HOLLISTER:

If I were to preface my paper by any remark it would be perhaps to suggest the regret that it was impossible to forecast what conditions and what discussions were to precede what is to be presented at this time. Had I known for instance what was to be given in

so excellent form by Principal Bryan of the St. Louis High School I might have started by saying, "That is my point of view" and gone forward with a more detailed discussion of the subject to be discussed at this time. As it is I must present what I have prepared on the way, as it were, for the man whose business it is to visit high schools has some difficulties which are different from those of other lines of educational work. He must learn to adjust himself to conditions far different from the one whose work gives him a fixed location. Apologies are not in order at such a time as this, but if there should appear to be something lacking in the few remarks which I have, you will understand that part of the cause at least was due to the difficulties mentioned.

The high school is the expression of a well defined and clearly felt need of the community life which first gave it existence. In the report of the special committee appointed to draft the first plans for the Boston English High School, we find the following statement of this need: "The mode of education now adopted, and the branches of knowledge that are taught at our English Grammar Schools, are not sufficiently extensive nor otherwise calculated to bring the powers of the mind into operation nor to qualify a youth to fill usefully and respectably many of those stations, both public and private, in which he may be placed." Thus as early as 1821 we find expressed practically what the public high school represents to our minds today. Following through all its history, as one after another of the arguments for its existence have passed beyond the stage of debate to become the settled conviction of the American people, the one dominant and persistent thing has been this very responsiveness of the public high school to the needs of the community life. Always its function as a fitting school has been recognized, but only as a secondary consideration.

From its inception, also, its articulate relationship to the elementary school has been assumed. In the same thought which conceived the notion that the grammar school should represent a direct and continuous ascent from the primary school, there came also the idea of an upward extension from the grammar school which took form in what we are now pleased to call the secondary school.

Long before the high school, there had existed the college and the college fitting academies. The rapid growth of the public high school, and the place it has come to fill as a fitting school, supplanting largely the work of the old academies, is a matter of common history. As the colleges have always supplied the teachers for the fully

organized high schools, it is but natural that the high school curriculum should have received its model largely from the college conception of the work of the secondary school in its function as a fitting school. This conception of the fitting school type of high school was for some time the dominant one.

But now it appears that a different idea has come to prevail. Just as the grammar school came to be recognized as an extension upward of the primary school, and the high school a similar upward extension of the grammar school, so it is held that any complete conception of a scheme of education must recognize the college and university as the extension upward of the work of the high school. In other words, the entire educational system springs from the earth and grows upward. It is no longer conceived of as something let down from above.

The State Universities represent the latest step in the form of provision by the State for this evolutionary progress of education. In this they stand as somewhat distinct both in type and in function, representing practically again the demands of the larger community life for a training still higher than that provided by the public high school, and continuous from it. The last decade, even, has seen these institutions standing out more and more distinctly from the background of the traditional college organization as their peculiar relation to the lower strata of public education has been more clearly discerned.

In the various attempts at articulation which the development of our system represents, not a few of the mistakes which have been made were due apparently to the notion that the unity of the process of education is objective rather than subjective. Those possessed of this notion have sought unity and complete articulation especially by means of continuity of subject matter in the curriculum. This has sometimes led to a process of strain together with the feeling that there were gaps and breaks in the educational incline, occurring oftenest, perhaps, at the points of articulation.

A more careful study of the psychological basis of unity in education is furnishing us a means for the correction of this difficulty. We are coming to recognize the sufficiency of any training for the next step in education below the points of necessary specialization, which brings into action all the essential mental processes and their corresponding motor reactions. If this is given in such a way as to lead to the continuous and normal development and co-ordination

of both the impressional and expressional phases of mental experiences, growth of power will result.

Let us carry this idea into a brief analysis of the work of the elementary schools. The normal child in contact with nature and the social group in which he moves, reacts upon the stimuli thus affecting him. Out of these simple experiences come rudimentary notions of quantity and form, leading later to the science of mathematics; of various qualities and behavior in nature and life, leading up to aesthetics and ethics; of likeness and difference in various objects in nature and the constant operation of certain forces, leading up to the biological and physical sciences; of certain movements in the social order about him, leading up to history and philosophy; and of definite laws and forms of spoken and written language, leading up to grammar, rhetoric, logic, and the study of literary types. These stimuli and their corresponding reactions furnish the opportunity and occasion for acquiring a mastery of the more elementary of the conventionalized forms of expression in language, drawing and constructive work.

Briefly this mastery of the elements of expression in its correlation with stimulation marks the field of elementary education. Thus far history and science have been in the language stage, while the mathematics have been chiefly exercises in language and drawing. The mastery of the art of reading, has, step by step, opened up literature as supplemental to observation in furnishing stimuli. With all this have come the ability and inclination to observe with clearness and comprehension which is gained only when correlated with fulness and accuracy of expression.

With some such equipment the normal child, with reasonably normal training, will enter the secondary stage of his education. Here he may continue his observations of nature and life, supplementing from literature and art in order to verify or correct his own deductions. His mathematics he may carry forward into the realm of science in order to give it greater scope in the more general expression of quantity and relation to be required later. His language work will also come to the scientific stage in grammar, rhetoric, and the study of literary forms. This may again be supplemented and strengthened by the study of some foreign language.

The expressional side of the work should not be abated; and it should offer as many forms as is consistent with the time and means available.

In all of this, whether it require ten or fourteen years of his

life, the student may not specialize. It will be quite sufficient, so far as specialization goes, if he comes out of this all-sided test with a fairly definite idea of what he should fit himself for, whether in the university or by a direct plunge into the activities of life.

But what is the bearing of this elementary discussion of educational principles upon the question now before us? Simply this—that we may get a point of view as to educational unity. Accredited schools are articulated schools; and articulation involves first of all a clear conception of what constitutes unity in education. The foregoing brief analysis gives the point of view for this phase of the discussion.

Whatever it is possible, along such lines as we have here presented, for the elementary and secondary departments of our public school system to accomplish, with reasonably complete organization and normal conditions, should be the prime consideration in fixing college and university entrance requirements.

The establishment of more or less arbitrary entrance requirements will affect the accredited high schools very differently from those requirements which are the result of measuring from below upward. Experience shows that in either case the high schools will use all possible means at their command to reach the requirements of institutions with which they seek accredited relations. Where the requirements are too high, or where too many subjects are prescribed, such effort tends to a distortion of the secondary school with reference to the elementary school from which it springs. But where the second consideration is met, and the requirements are based on the average attainment of what we may term legitimate high schools, with a minimum of described subjects, such distortion can hardly result. In such a case, both the inspector and the supervisors of the high schools will know that to secure the best possible preparation for college work, the school must preserve carefully the unity and completeness of its work with special reference to the elementary school.

If we grant this contention, then the very best that the representative of the university can do in his work of accrediting schools will be to aid in the establishment and preservation of this unity in educational work of communities. This all the more because of the frequent and numerous changes in teachers and supervisors.

If by our systems of accrediting schools, we are in any measure drawing the high schools away from their close organic relationship to the elementary schools, or if we are tempting them to expend more than the due proportion of educational resources upon the

high schools at the expense of the grades, then we are wronging both and at the same time doing our higher institutions a doubtful service.

Those of us whose business it is to study this matter in the field, are daily reminded of those weaknesses in high school work evidently due to bad or insufficient teaching in the grades. Some of the high schools even advertise this fact by the way in which their courses of study are arranged. One very common evidence of overdevelopment of high schools is the conversion of the supervisor of a school system into a high school teacher. Thus the paid expert who should see carefully to all the work of the system is rendered practically useless in the particular field for which he is chosen in order that the high school course may be brought to the proper standard and duly accredited. This is all the more likely to occur because of the skepticism common among school patrons as to the real utility of purely supervisory work. Such matters as these, while only indirectly connected with the work of accrediting schools, still demand much time and attention on the part of the inspector and should therefore form a very important item in any enumeration of results.

Whatever be the view point of the higher institution, the effect of the accrediting system, if conducted with any degree of efficiency, is bound to be far reaching in its influence upon the high schools. In those States where no provision is made for the special supervision of high schools, much that does not strictly belong to the office devolves upon the high school inspector.

In any case, one does not need to have been very long in the field to have discovered that the work of accrediting schools calls for a thorough training in the fundamental principles of education, both theoretical and practical, and that for a man thus equipped it offers a field of unlimited usefulness and of peculiar opportunity.

THE CHAIRMAN:

President A. B. Riker will open the general discussion.

PRESIDENT RIKER:

In both the discussion of this morning and of this afternoon it has been suggested that the high school is no place to teach religion, but it seems to me that there is possibility of our conceding too much here. I think these propositions would be accepted by us all: First, that the high school is here; and second, that it is here to stay; third, it is a fact we have to deal with; fourth, ninety per cent. of our youth get all the education they will ever get from the public school; fifth, if they are ever to get any religious training in con-

nection with their intellectual training it must come from the public school; sixth, the Republic is doomed unless it can maintain good morals—I think we would all agree to that; seventh, in all Christian history—I do not refer to Hindu or Brahman history—morals have declined when religious conviction has declined.

Now, if these propositions are true it seems to me that we should have some measure of religion taught in the schools. Let me call your attention to a well known statement of Daniel Webster who when asked at a public dinner, "What is the greatest thought that ever entered your mind?" replied, "The greatest thought that ever entered my mind was the thought of my personal accountability to God," and he was so moved that he arose and left the table. Now, that is religion. It is not all of "my -doxy." I do not know that it is all of anybody's "-doxy," but I am sure it is the foundation of all sound "-doxy," and I think we might go that far in the teaching of religion in our public schools. I think we make a great mistake in saying that the public school has no mission to teach religion. Religion is the foundation underlying Christian morals, and we cannot maintain our Christian morals unless we get back on this bedrock of our accountability to God. The Jew believes in God, so does the Roman Catholic, and likewise we all agree upon this broad and profound fundamental, with the exception of a number of people so small as to be unworthy of consideration; and, in my judgment, we ought to assume that that much religion should be taught in our public schools. We ought to stand together on such a platform and with the public schools help to work out a program wherein religion could be laid at the foundations of the intelligence and the morals of the youth of the Republic.

THE CHAIRMAN:

Mr. Leslie, from Ottawa, Illinois.

MR. LESLIE:

Judging by a good deal of the discussion that we have heard, it seems that the child should receive his religious instruction in the public school, whereas his father and mother get theirs in the church and Sunday School. I belong to an orthodox church. It never occurred to me, or to my father or mother that it was the duty of the public school to teach me religion. We got into the church as best we could, in dread of fire and by means of water. Now, I suggest to the fathers and mothers that they take care of religious instruction. I have a class in Sunday School myself and I would not

guarantee it to be orthodox. The children ought to learn about religion in Sunday School. The parents are to blame if the children are not taught. I am surely in favor of all earnest religious teaching, but I am not in favor of relieving father and mother nor the Sunday School and church of their duty.

THE CHAIRMAN:

Mr. Charles McMurry of the State Normal School at DeKalb, Illinois.

MR. MCMURRY:

I want to endorse all that was said by the brother. I believe in home religion. I am the son of a minister and a minister myself. I am active in all such work. I do believe we make a mistake in conceding that the school has nothing to do with this work. I think we need more religion in the home. We ought to stimulate that, and in the Sunday School and church, but the school reaches young people that the church does not, and it seems to me we ought to get under this great arm of power with the universal opinion that it is an obligation upon our people.

THE CHAIRMAN:

Principal Brown, of the Joliet Township High School, will be the next speaker.

PRINCIPAL BROWN:

I am willing to concede that the public schools do not teach religion at present and have not taught religion through the ages. If we accept the teachings of Jesus Christ whose personal life was the greatest exponent of religion the world has seen, then we must also accept the further statement that the personal life of the teacher is the greatest exponent in the school. So I say that the life of the teacher cannot but teach religion if he has a religion. We cannot teach religion by teaching the Bible or theology. The religion is within, and the man or the woman who does not teach religion by living it does not teach it at all. "The life is more than meat and the body than raiment."

THE CHAIRMAN:

Professor James of Northwestern University.

PROFESSOR JAMES:

"What may the public high school do in connection with the moral and religious training of its pupils" is the topic for discussion tomorrow.

THE CHAIRMAN:

The point is well taken. The religious discussion may well come later.

President Blanchard of Wheaton College.

PRESIDENT BLANCHARD:

Mr. Chairman: I was just going to say that if all of our high school men were as careful in their administration as Principal Brown of the Joliet Township High School this subject would be less important than it is now, but when a man who is an habitual drunkard and repeatedly comes into his school drunk is allowed to draw a salary of five thousand dollars a year for several years and retain his position at the head of a great city high school, it is evident that all managers of high schools are not like Principal Brown. If they were we should not have much of a question here. I want to say just a word in regard to the discussion of this afternoon. It has been sad to me in one respect because it seemed to me that the essentials have been so largely overlooked. With the present drift of things in our public life, with the immense expenditures for public education, and with the tendencies we find in life all around us, it seems to me that the discussion this afternoon has been very inadequate indeed. It seems very much like talking to a man on a ship that every moment threatened to sink about a pimple that there might be on the end of his nose. The pimple might be there and should be taken away, but the thing we want is to get ashore. I hope that we all of us agree with Washington when he said, "We ought never to indulge the supposition that a sound morality can exist in any nation without an active Christianity." When I think of the thousands and tens of thousands of pupils in our public high schools and of the thousands of teachers in these schools, and of the Christian homes and churches whence these teachers came and whence they derived the moral standards they follow in their own lives and teachings, and then when I listen to a discussion which seems entirely to omit the very thing which made them what they are, I confess I am anxious and I could wish that we had more time to discuss this question before us this afternoon.

THE CHAIRMAN:

The hour for closing has come. We are adjourned.

THIRD SESSION.

ANNIVERSARY EXERCISES AT THE FIRST METHODIST CHURCH.

Friday, October 30, 8:00 P. M.

PRESIDENT JAMES:

The University Glee Club will favor us with a selection.

Selection by the Glee Club.

PRESIDENT JAMES:

The invocation will be pronounced by President W. F. King of Cornell College.

DR. KING:

Oh Holy and Eternal God, maker and preserver of all mankind, giver of all spiritual grace and author of eternal life, be pleased to let Thy choicest blessings rest upon us as we gather here under the auspices of this University to engage in these hours of celebration. We pray thy blessing upon this University in all its departments and in all its interests. Raise up for it more of friends; give it more of strength; and we pray Thee to make it more of power for good to elevate humanity in the varied departments of life. And especially we invoke Thy blessing upon that department which we are especially assembled to celebrate. We pray Thee that we may appreciate that this department—the Academic—is that which takes the youth in their most impressible and moldable period and gives them the inspiration for study, the elevation of character and the enlargement of soul which is so necessary for their future work. We pray Thee that we may more and more appreciate this open door to higher education, this opportunity for teacher and parent and pupil to co-operate in laying the foundations of scholarship and of character. We pray Thy blessing to rest upon this Academy in all its interests, upon this Faculty, upon this body of students, and upon all the interests that pertain thereto. And especially, our Father, we thank Thee for the record of him who has so long

presided over this institution. We praise Thee that Thou didst call him to this great work, that Thou didst give him such a preparation for it, that Thou hast so kindly preserved his life in all these years for his great service for this institution. We thank Thee for this noble life and we pray Thee that it may be continued, that the way to him "may grow brighter and brighter, even unto the perfect day." And we pray that Thy blessing may rest upon him as he looks back upon the work which has been achieved and as he looks forward to the brighter time which is to come for those who are to follow. Give him, we pray Thee, Thy benediction. Continue his presence with us lo these many years that he may be a blessing to this institution and a blessing to Thy church. Let Thy blessing rest, we pray Thee, upon all the interests that are near and dear to our hearts, upon us who are gathered here from varied institutions and various parts of the country to participate in these exercises. May it prove profitable to us and may we go home better prepared to carry on the work to which we are called. Now, we pray Thy blessing upon him who is to address us this evening. Give him such a message as shall be profitable to all who hear him, and may this occasion redound to Thy glory and to the upbuilding of this great cause. We leave us now in Thy hands, praying as Thou hast taught us, Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven; give us day by day our daily bread and forgive us our trespasses as we forgive them that trespass against us, and lead us not into temptation but deliver us from evil, for thine is the kingdom and the power and the glory, forever. Amen.

President James:

I desire to make one or two announcements in regard to the rest of the program after the oration this evening. We shall ask our friends to keep their seats until the procession has passed out again in the order in which it came in. This procession will escort Professor Fisk to the Evanston Club. The alumni are requested to go to Fisk Hall where they will be received by the Literary Societies of the Academy. During this celebration the word alumni is understood to include every person who has matriculated in the Academy. An attempt has been made to reach all the former students of the Academy in order to obtain correct addresses so far as possible. Over seven thousand people have matriculated in the Academy since it was first organized. We have the addresses of something over five thousand. We wish to complete the list and we should like to publish

it some time at our convenience. There is a room in the Academy where alumni headquarters have been established and where it will be possible for you to give such information about former students as you may possess.

I desire to call attention to the program for tomorrow. We shall try to begin promptly in the morning, and we shall be very glad if all of our friends would be present on time. Tomorrow afternoon we have our special alumni service. To that we invite all our delegates and visitors at the hour indicated upon the program.

We are very fortunate indeed in the presence of the orator of the evening. In him we have a man who himself at one time was a student in the Academy, a teacher in the Academy, a graduate of the College of Liberal Arts of Northwestern University, and a man whose career as a lawyer and of late years as a thoughtful legislator is one of which we have every reason to be proud. I take great pleasure in introducing Honorable Henry Sherman Boutell.

OUR PUBLIC HIGH SCHOOLS: THE TRAINING SCHOOL OF GOOD CITIZENS.

MR. BOUTELL:

Mr. President, Fellow Alumni of the Academy, Friends of Doctor Fisk: Last month the Principal of our Academy was absent from the annual opening of the school for the first time in thirty years. His colleagues felt the loss of his guiding counsels and his pupils missed his welcoming smile and cordial greeting. For some months past his neighbors, too, have watched with friendly solicitude for his reappearance among his old associates. To-night his colleagues, pupils, and fellow-townsmen have met together to welcome him back to home and friends; and I esteem it not only a great pleasure but a signal honor to extend to you, Doctor Fisk, on behalf of this great gathering of your well-wishers, our most hearty congratulations on your restoration to health and strength, and on your return to your chosen labors. But I assure you that we whom you now see around you are not the only ones who join tonight in this welcome.

Let me part for a moment the draperies of the years and light the tapers of the past. Now, who are those in the distance coming toward you? See, they are drawing nearer! They come in scores, and hundreds, and thousands! Their faces are illumined by smiles of recognition; their hands are outstretched in friendly salutation,

and their lips are parted with words of welcome. Surely you know them now, your old pupils of the last three decades, who rejoice with us on this happy occasion. To be able to summon such a friendly host is a privilege accorded to few, and to no one outside of your exalted calling. The teacher, alone, of all mankind, enjoys the long and intimate companionship of youth. And your labors are always those of service, help, and encouragement. You have your trials and conflicts, but you have the greatest of all rewards—the supreme blessing of the sympathy and affection of the friends of many years. It was some such thought as this that the son of the greatest of English schoolmasters had in mind when he wrote the lines to his father in Rugby Chapel:

> If, in the paths of the world,
> Stones might have wounded thy feet,
> Toil or dejection have tried
> Thy spirit, of that we saw
> Nothing—to us thou wast still
> Cheerful, and helpful, and firm!
> Therefore to thee it was given
> Many to save with thyself;
> And, at the end of thy day,
> O faithful shepherd! to come,
> Bringing thy sheep in thy hand.

As there are so many of the alumni and friends of the Academy gathered here this evening, this would seem to be a most appropriate occasion to review the growth and development of our school under the leadership of Doctor Fisk.

When he became principal, in 1873, the school opened with 156 regular pupils and eight instructors. The present enrollment is 512, and the corps of teachers numbers thirty. Doctor Fisk's success in the management of the Academy attracted the favorable notice of one of the greatest benefactors of the University, and, through Mr. Deering's wise generosity, the Academy possesses today, in Fisk Hall, a school house unsurpassed by any secondary school in the country in situation, architecture, equipment, and adaptation.

In 1868, when I entered the Academy, or the Preparatory School, as it was then officially denominated, or the "Prep," as it was called, and always will be called, by the old boys, the University Catalogue of that year, in describing the Preparatory School, contained this

statement: "The object of the school is to give students a thorough preparation to enter the freshman class in the University," and the minimum age for entering the school was given as eleven years. The original design of the trustees in opening the school was to furnish a scheme of studies limited to the preparation of freshmen for the University. Today, a pupil in our Academy can fit himself to enter any college or technical school in the country, or for a business career. There used to be a tendency, that was specially noticeable among the undergraduates of the University, to regard the intimate connection between the University and the Academy as something anomalous, and there were those who even went so far as to express the wish that the "Prep" might be suppressed. Of course all idea of discontinuing the Academy disappeared long ago, as soon as Doctor Fisk demonstrated its power for good; but there are those who still feel that it ought to be moved or separated in some way from the University. It may help to reconcile these critics to the present relation between the University and the Academy to know that the founders of our Preparatory School followed the model of the most ancient preparatory school in the world—the first school for secondary education established in England over 500 years ago.

In 1386, when William of Wykeham, Bishop of Winchester, founded Winchester College, the first of the long line of famous English Secondary Schools, he intended it to be a preparatory school for New College, Oxford, which he also founded. So to this day, loyal Wykehamites go up annually to Oxford from the ancient capital of the Anglo-Saxons. Eton College, also, was founded by Henry VI. as a preparatory school for King's College, Cambridge. I believe, Mr. President, that you have under your jurisdiction no department of greater dignity, honor, and worth than the Academy, and I trust that its connection with the University will never be broken. This, I am sure, is the wish of all the alumni. Our school was patterned after an ancient and honorable model, and, under the wise and strong guidance of the present Principal, it has attained a reputation for scholarship and training that places it in the front rank of secondary schools. Your scholars, Doctor Fisk, have gone to all parts of this country, and, I believe, to most of the countries of the world, but wherever they have gone they have carried with them the influence of your teaching and example as a stimulus and encouragement, a guide to high and noble lives. And to-night they have all come back, some in the body, but many more in the spirit, to bless you. As you look back over the period

of your connection with the Academy, and realize the magnitude of the results of your labors, and contemplate the affectionate regard of your pupils, you must be able to discern the deep significance and wondrous beauty of these lines:

> The thought of our past years in me doth breed
> Perpetual benediction.

When Edward Alleyn in 1619 founded Dulwich College, one of the notable public schools of England, he provided in the regulations that the head master must always be named Alleyn. After the lapse of nearly 250 years it became necessary to change this rule; so perhaps we had better not try to adopt a similar one. Let us hope, however, that it will be many long years before the Principal of the Academy of the Northwestern University shall have any other name than that of Fisk.

During the past few minutes I have discovered that some of the familiar faces before me are those of my contemporaries in the "Prep" thirty years ago. I should like nothing better than to embark with them upon some reminiscences of the good old times, but I am admonished that I must keep my promise to say something of the schools of the future. I can not refrain, however, from recalling one incident in the life of the old "Prep" which now appears very amusing in the retrospect, but which we did not venture to tell until thirty years after it happened. It occurred in the reign of the good King Louis, or, in language intelligible to modern barbarians, under the principalship of the genial Professor Kistler. Our school did not follow Winchester in every detail. The motto of the great English school freely translated from the Latin is, "Learn, leave, or be flogged." Flogging was never practiced in the "Prep," although some of us undoubtedly deserved it, and would have profited by it. So the teachers were put to it to discover other modes of punishment. Professor Kistler was especially ingenious in his methods of enforcing discipline. Now it happened that in the spring of 1868 there entered the junior class in the middle of the term a pupil by the name of Beans. It was the custom for the principal then to call the roll of the whole school when the scholars assembled for daily exercises in the chapel. When the name of Beans was called for the first time a ripple of merriment was audible in the front row of boys. Of course there was no more reason for our laughing at the name of our classmate than there

was for his laughing at our names. But such is the perversity of boys. Professor Kistler instantly leaned forward in the old pulpit, looked at us sternly over his glasses, and solemnly said without any comment: "Boys, boys, it's better to be Beans than not to know Beans." The loud, hoarse laugh that rose from the upper classes at our expense sent the shaft clean home. It goes without saying that after the administration of this delicate rebuke the name of our new classmate was received with profound and respectful silence. But the scholars, as a rule, in those early days were extremely well behaved and were zealous to maintain the dignity of the school. In my three years at the "Prep" I never saw a serious breach of discipline or a flagrant departure from a proper decorum. There was good earnest work done under Professor Kistler and under Professor Winslow, his successor.

I recall our outdoor sports and games with special pleasure. Evanston was a small village then, and the houses were all some distance from the lake, so that swimming, our favorite summer sport, could be enjoyed free from the irritating conventionalities of city life. The old Davis street pier was our swimming school and the boys' most popular resort. I remember that the most graceful diver I have ever seen was the son of one of the professors in the Biblical Institute. One of our best swimmers is now one of the leading physicians of this city, and the boy who always seemed more at home in the water than on the land is now the editor of a Chicago journal. Our greatest Nimrod is now a doctor of divinity. But I must not stop longer amid these cheerful scenes, and will only call upon my old schoolmates to bear witness with me that among the thrice and four times blessed, must be numbered those, who, in the midst of the smoke and turmoil of the conflict of life, are able to throw up the windows of memory and look out upon the gleaming landscape of a bright and happy boyhood, such as the scholars of the old "Prep" enjoyed a generation ago.

As this celebration is being held in honor of one who has devoted his life to the cause of secondary education, and as we are honored by the presence of the representatives of secondary schools from twenty-six States, we can make no more profitable use of this evening than to devote it to the consideration of the function of the ideal secondary school of the future. I have some hesitancy in speaking on any phase of this theme in the presence of the distinguished educators whose discussions today have made this a memorable occasion, but possibly the evidence of one whose studies

and observations have been directed principally to the results obtained by our educational system may add something of value to the testimony of those whose attention has been more exclusively engaged with educational methods. In what I shall say I shall especially have in mind our public high schools, for already they contain over seventy-seven per cent. of the total number of pupils in secondary schools, and this proportion is rapidly increasing. The old endowed academies, religious and secular, will undoubtedly maintain their position and popularity, but few schools of this character will be founded in the future. More and more they will become preparatory schools exclusively. In my opinion, however, their greatest usefulness will be in acting as pioneers in educational reforms.

The influence of secondary education on the welfare of the State has received, during the past few years, the earnest consideration of statesmen and social philosophers in all civilized countries. Germany has recently demonstrated through her secondary schools that men specially trained in these schools for business and official life excel their untrained rivals, and she is making her secondary schools a powerful agency in developing the Empire and in securing a large share of the commerce of the world. A few weeks ago the German Emperor in a speech at Cassel where he attended school, attributed the success of his administration to his fondness for work which he acquired at his gymnasium. Within a few months, England, the last of all civilized nations to establish free public schools, has passed an act making appropriations for the establishment of a system of free secondary schools. The progressive nations of the world now stand committed to the principle of carrying free public instruction beyond the elementary grades, and each nation is striving to perfect as rapidly as possible the system of secondary education best suited to its national characteristics and the genius of its people. For each educational system represents national aims and ideals.

What then shall be the ideal American high school of the future? How shall it best serve the needs of the people? National ideals change and educational systems must change to conform to them. Today we think that the main function of the high school is to prepare a young man for self-support and for success in business. So far as it goes, this of course is a useful function. It is quite natural that today we should regard this as the only, or chief, function of the high school, for this is a materialistic age and we are a com-

mercial people. If, however, we look a little way into the future can we not discern the desirability, nay the imperative necessity, of devoting our public school system to other ends beside those which are purely individualistic, utilitarian, and, therefore, temporary? Is there not something in the signs of the times which suggests that we should use every possible agency for instilling into the minds of the youth of this nation a holy zeal for the welfare of the Republic? And how can we reach the youth of the nation more readily than through the public schools? In the future, therefore, our system of free education, while it will do no less than it now does for the individual, must do more than it now does for the commonwealth.

This is the era of the triumph of individualism, and in this country the exaltation of the individual has been complete in every department of life. We see men amass in a few years fortunes almost beyond estimate. From the humblest origin men have risen to the chief magistracy of the Republic, and from the most obscure surroundings men and women have ascended to the seats of the mighty. Never in the history of the world have the opportunities for individual advancement been so great as they have been in this country during the last fifty years. This exaltation of the individual has its spectacular and sometimes humorous aspects, the evidences of which we shall transmit to posterity in the popular language and epithets of the day. Our "mining kings," "theatrical stars," "merchant princes," "captains of industry," "financial magnates," "political bosses," "legislative czars," "society queens," and prophets of the secondary and tertiary state will give to future generations the impression that the guiding motto of our age was, "Every one for himself and *occupet extremum scabies.*" How has this spirit of individualism affected the attitude of the citizen toward the commonwealth? It has certainly nurtured, if it is not responsible for the sentiment that governments and all other human institutions have been established solely for the benefit of the individual, but that the individual owes them no allegiance or obligation. This sentiment, if permitted to grow and wax strong, will destroy the nation. Successful national development in the future must consist in harmonizing this spirit of individualism with the spirit of devotion to the commonwealth, and thoughtful students of social progress are now considering how this harmony can best be secured. In the light of modern conditions patriotic men are studying anew the principles of the old republics of Greece and Rome, which emphasized the

obligation of the individual to the State. From far-off South Africa has come within a few months a most sympathetic exposition of the educational scheme of "Plato's Republic" by Mr. Adamson, Principal of the Pretoria Normal School. Professor Monroe of Columbia College, has recently given us his excellent "Source Book of the History of Education in Greece and Rome." In this country public spirited men are with increasing frequency exhorting our people to good citizenship. These exhortations are protests—not always intelligible, but always earnest, against this spirit of individualism. Most of them fail to express in what respect the people are remiss in the performance of their civic duties. No one will come forward and admit that he is a bad citizen. What then is the cause for these earnest demands for good citizenship? Wherein do our people fall short of the highest standard of citizenship? Clearly not in what they do as conscious enemies of the State, but in what they fail to do. In the famous funeral oration of Pericles, the Greek patriot gives a fine description of good citizenship as understood in the Athenian City-Republic, and the means by which it is to be promoted.

"An Athenian citizen does not neglect the State because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We alone regard a man who takes no interest in public affairs, not as a harmless, but as a useless character; and if few of us are originators we are all sound judges of a policy. The great impediment to action is, in our opinion, not discussion, but the want of that knowledge which is gained by discussion preparatory to action." These are ringing words and they point out the evil that threatens our Republic, and they suggest the remedy. The Athenians looked upon a man who took no interest in public affairs as a useless citizen. They were active and zealous in the performance of all public duties because by education and discussion they became familiar with all the operations of the government and were led to regard the service of the commonwealth as the most binding obligation and highest honor of an Athenian citizen. That many of our citizens neglect their public duties is true; but the neglect is largely unconscious and is not the result of evil intention, but of ignorance. Indifference to public affairs is our national disease; the cure is education.

In order to determine just what we are to seek to accomplish by education, we must analyze this indifference further and see in what way it manifests itself. The time has come in the discussion

of this question of good citizenship when we must be more specific. The man who listens to an eloquent attack upon the prevailing neglect of public duties and a fervid plea for good citizenship, shrugs his shoulders and says: "I obey the laws, vote, and pay taxes, am I not a good citizen? What more do you expect?" And the orator fails to tell what more he does expect. So, if we would make any headway, we must come down to details and show to the man whom we accuse of indifference, how this indifference works against the best interests of the commonwealth. In my opinion, the three results of this indifference which are most harmful to the State are: First, the unwillingness or reluctance of many men to perform the duties of the minor political offices; second, the absence of a stern demand for the vigorous enforcement of the laws; and third, the failure of the majority of citizens to participate in the nomination of candidates for office.

The first result manifests itself most strikingly in the decay of our jury system and in the comparative inefficiency of most of our municipal governments. There seems to be a wide-spread and deep-rooted conviction that George Washington, Alexander Hamilton, Thomas Jefferson, and their illustrious contemporaries founded a perfect system of government that would work automatically in perpetuity. Many of our citizens fail to realize that the State, under our system, is a partnership of which every citizen is a member; that the policy of the partnership is determined by the majority, and that each member should be ready at all times to perform whatever duties may be imposed upon him in carrying out that policy. Few citizens would decline a seat in the Cabinet of the President, or in the United States Senate; but there are only nine seats in the Cabinet and only ninety seats in the Senate, while there are thousands of local offices whose efficient administration calls for the best services of the most capable citizens.

The second result may be seen in the contempt with which many laws and municipal ordinances are disregarded by those who are elected or appointed to enforce them. We should take time oftener to direct against incompetent and dishonest officials the power of an aroused public sentiment manifested in mass meetings and by petitions. There should at all times be an uncompromising demand either for the enforcement of every law or for its repeal.

The third result is, in my opinion, the most serious of all—the most far-reaching and the most productive of consequences at variance with the will of the majority of the people. In the opinion

of the people of this country the ideal form of government is a Republic based on universal suffrage. We must accept Edmund Burke's opinion that a free popular government will always be a government by political parties. It is clear, then, that the first public duty of the citizen is to ally himself with one of the two dominant political parties and work for its success. An election, however, simply determines which one of two men shall be chosen for office. The nominating conventions of the two parties should determine which two men from the whole body of citizens are most worthy to receive the suffrages of their fellow citizens. Under a just conception of our system of government we must consider attendance at the primary a duty as important as attendance at an election. Why is it then that the majority of citizens fail to attend the caucuses, primaries, and conventions? Simply because through unfamiliarity with the details of public business and the methods by which it is conducted, they are unable to make their influence felt. If they attend a caucus, they find the business quickly and skillfully transacted by a few men who have taken the time and trouble to master its details, while they feel like a man trying to read a well-known book in a foreign tongue, or like a mechanic trying to work with unfamiliar tools.

Ignorance, it will be seen, is the cause of the prevailing indifference which manifests itself in the three ways that I have outlined. By what agency shall this ignorance be dispelled and replaced by an intelligent perception of the honors, rewards, and obligations of American citizenship? I say unhesitatingly by the free public schools. Let us make our high schools the training schools of good citizens. It seems to me that we have never realized what a powerful instrument these schools can be made for the service of the commonwealth. We can not expect the children of the elementary schools to give much thought to the duties of citizenship. But to the pupils of the high schools, during the impressionable age of adolescence, when their consciences are keen and their minds are rapidly expanding to receive new truths, may be imparted by teaching and by example lessons in political duty and civic virtue, which will make them enlightened citizens active in the performance of all public obligations.

In what way can the high school be made the training school of good citizens? In attempting to answer this question, we are brought face to face at the outset with a fact that is discouraging and one that demands our serious attention, and that is the present

small high school attendance. The total enrollment in all the educational institutions in the country is, in round numbers, 18,000,000, or more than 22 per cent. of the population, now estimated at 80,000,000. This proportion of enrollment to population is nearly four per cent. greater than that of Great Britain, our closest rival. But the enrollment in all the secondary schools, public and private, is only 750,000, while the enrollment in all the higher institutions of learning is only 250,000. The ratio of secondary pupils to the total enrollment in this country is only 4.21 per cent., and is exceeded by Austria, Germany, and Great Britain. Of the 750,000 enrolled in our secondary schools, 77 per cent., or 550,000, are in the public high schools. Of this number 323,000 are girls, so that in this Republic of 80,000,000 inhabitants, with a general system of free public high schools, we have in those schools today only 227,000 boys. Coming nearer home, we find that the elementary schools of Chicago have an enrollment of 237,000, while the high schools have only 10,300, or less than five per cent. of the total public school enrollment. In Evanston there are 3,440 pupils in the elementary grades, while the high school has 423 pupils, or 11 per cent. of the total public school enrollment. A more serious feature, even than the small high school attendance, is the small percentage of those who graduate from the high school, or even from the eighth grade. Last year the graduates from all the high schools of the country numbered only 23,786 boys and 42,476 girls. In Chicago the eighth grade graduates last June numbered only 9,698, and the high school graduates, 1,285, or 13 per cent. of the high school enrollment. In Evanston the eighth grade graduates last June numbered 164, and the high school graduates only 44, or less than 10 per cent. of the high school enrollment. Of these 44, 28 were girls and only 16 were boys.

From a study of these figures it is evident that the great majority of public school children do not advance beyond the seventh grade. It is also clear, that, if the high schools of this country are to be, as they certainly ought to be, the training schools of good citizens, the attendance at these schools must be largely increased. In developing the ideal high school, we are confronted at the outset with this vital question, How shall the attendance be increased?

There are several reasons why the high school attendance is not larger than it is, and the time has come when we ought carefully to consider the principal reasons and, if possible, devise appropriate remedies for the evil. In the first place, the actual expense

incident to the high school course deprives many pupils of its advantages. Costly books and apparatus and railway fares keep thousands of scholars away from the high schools. Books and apparatus should be furnished without charge and transportation companies enjoying public franchises should be required by the conditions of their grant to carry public school pupils free, under proper restrictions. If there are any who object to these innovations, I would ask them to suggest some other means by which our high schools may be made free and public in reality, and not in name only. The English Education Act of 1903 provides for the free transportation of teachers and pupils when inclement weather or distance makes transportation necessary.

But there is still another cause for the small high school attendance more potent than the one we have been considering. It is the lack of desire on the part of the scholars themselves to continue their education, even when the question of expense cuts no figure. This indisposition is attributable to the fact that their training in the elementary schools has not aroused their interest. The pursuit of learning has not been made attractive to them. To remove this cause, we must change the spirit that animates the whole method of instruction in the elementary schools. As we have seen, at present the great majority of the pupils leave before reaching the eighth grade. The effort of the present system is, therefore, to cram into the pupils in a short time as much information as possible in what are recognized as the fundamentals of education, but which are, in my opinion, the obstacles to true education. The fixed object of the elementary school is now to impart information, whereas the dominant aim of the school should be to implant and foster in the mind of the pupil the love of truth, that is, absolute or intellectual truth as distinguished from truth telling. To accomplish this aim certain reforms are necessary which will consist not so much in banishing old subjects and methods and introducing new, as in changing our opinion as to the relative importance of subjects and methods. In the first place, our ideas respecting the relative importance of physical and mental training should be exactly reversed. More time and care should be given to the healthy and normal development of the child's body than to the premature development of his intellect. In the struggle of life big lungs and a big heart are better than a big head. The physical welfare of our children should be intrusted to men of the greatest skill and experience, and each school should have its physician to watch the children throughout their entire

course. On entering the school, each child should be examined with the utmost care and thoroughness, and a written report made to his parents or guardians indicating clearly what special treatment or operation, if any, he needs, and wherein he falls short of his normal development. His school work, exercises, and play should be directed to bringing his body to the most perfect condition possible of health and strength.

Luther H. Gulick, Director of Physical Culture for the Board of Education of the city of New York, introduced some time ago in the elementary schools of that city what he calls a "two-minute setting-up exercise." It consists in deep breathing and the rapid movement of different parts of the body. Mr. Gulick has just decided to give the high school pupils the benefit of this exercise. In speaking of it, he said: "The 500,000 public school children, sitting as they do at desks for five hours each day, form the greatest sedentary class in this city. To prevent their legs and backs from growing ill-shaped or crooked, the 'two-minute exercise' was adopted, and it is given three times daily, twice in the morning and once in the afternoon." This is a very refreshing exercise, as any one may ascertain by trying it, and I hope that it will be adopted in all our schools. But does it not seem a pitiful concession to the needs of childhood? Six minutes out of five hours to save the legs and backs of our children! Sixty minutes would be a better allowance.

We might make much more use than we do of choral singing in all our schools. The Germans first introduced this form of music in this country, and it has always formed an important feature in all the German and Swiss schools. It was Luther, I believe, who said: "A schoolmaster must know how to sing, or else I would not look at him." Although music has a moral and spiritual value, I wish to emphasize the value of choral singing in the physical development of children. A good rollicking chorus is more restful and stimulating than any other recreation. I never knew of but one teacher who understood and used this form of exercise intelligently, and that was a teacher who substituted singing for the rod in the old Benson Avenue Grammar, in 1867. I suppose every public school in the country has a formal singing exercise every day. But that was not our teacher's method. Whenever the pupils seemed tired or listless, even if it was in the middle of a recitation, he would throw down his book, get us all on our feet, and march back and forth in front of his desk rolling out in a rich baritone

the words of one of our favorite songs. We all caught the spirit of the music, and even those of us who could not sing joined in the general uproar and made a "joyful noise." When the song was ended, he would say, as he picked up his book, "Now let's see if we can't take a fresh hold." And we did. I don't suppose he ever read Plato, and I am sure he never heard of Pestalozzi, but he liked boys and he knew the power of a song. Why is it that so many American young men sing as though they were ashamed to sing? Every one of our schools ought to have on its staff of teachers a German chorus leader. Our children should be taught to sing with spirit and enthusiasm the great songs and hymns of our own and other countries, and choral singing should be used as a frequent recreation during school hours.

A good friend of the children recently wrote, in describing a New York play-center, "Where child life is normal the word could not have existence. It at once declares the appalling fact that space has to be made for play, and that play itself has to be taught." An intelligent English observer of our public system gives it as his impression that American children have forgotten how to play. His observation was confined of course to our large cities. A child who, for any cause, can not play, is a sad sight; but the sight of whole communities of children who can not play simply because they have no place in which to play, is inexpressibly pathetic. Our public school system should furnish the children of each school with all the play room that they need for all their sports, and buildings for games in the evening and during the cold weather. For every square foot of ground that is purchased for a school building, three square feet should be bought for play room. I realize the expense which this will entail, but I am speaking of the ideal school of the future, and I hope of the near future. The American people can not afford to consider expense in connection with their public schools. Our free school system is the most popular institution in the country. We believe in making it the best system in the world. New York City now spends $35,000,000 and Chicago $15,000,000 annually on public schools, and we will cheerfully double that expenditure, if necessary, to bring our system to the highest standard of perfection. Now, we must not only give the children an opportunity to play, but we must make their games a part of their education. We have not begun to appreciate the educational value of games as the English appreciate it. Every man, no matter what his age, should have his occasional play time, but healthy boys

under twenty should play hard every day. Our system of school and college athletics must be radically changed. The individualism of the age, invading even our schools, has produced trained athletes and star players, but has destroyed the spirit of comradeship and co-operation that attaches to games participated in by all the scholars at once. A system of athletics in which eleven men play, and eleven hundred men shout, furnishes, it must be confessed, a one-sided physical development for the eleven hundred, even when the eleven give such good cause for vigorous shouting as have the elevens of the University and the Academy in the last few weeks. In the October number of the *Atlantic Monthly,* Mr. Lawrence Lowell shows from trustworthy statistics that the chances for attaining distinction in after life of those who have stood high in college athletics is less than the average chance for the whole class. He attributes this to the character of our system of college athletics.

On the other hand, we read a few days ago in the press dispatches giving the make-up of the new British cabinet, that Hon. Alfred Lyttleton, the newly appointed Secretary of State for the Colonies, was better known in the Colonies as a cricketer, football player, and all-around athlete than as a politician. When I read this I was reminded of a passage in Professor De Garmo's suggestive and wholly delightful book on "Interest and Education." In illustrating his thesis on motor training, he quotes in full from "Tom Brown's School Days" the spirited account of the football game in which every boy was compelled to play, and in which Tom won the approval of Old Brooke, and then he makes this comment: "This is the training that makes Englishmen. They might study Choctaw or Chinese and the mathematics of Ahmes, yet with such play they would grow up to be men. Our high and grammar school athletics should abandon, or at least subordinate, the college type of play, which admits of but small teams of picked players, and adopt or adapt those English types that give every boy a chance. What has proved so life-giving for character and efficiency among an English class, where luxuries would naturally tend toward their degeneration, teaches a lesson to modern urban communities, where almost every influence tends toward decline in health and motor efficiency."

In the revitalized public school system of the future there will be in connection with every schoolhouse and grounds a residence for the principal or one of the teachers. The resident teacher will be accessible at all times to the pupils and their parents, and will

have general supervision of their exercises, sports, and games. The school will then be a real center of life and light and humanistic influence, instead of a sort of factory whose doors and gates are shut as soon as work is over. Such a school, under the charge of a sympathetic teacher—a real lover of children—will be, in the overcrowded sections of our large cities, like the shadow of a great rock in a weary land, within whose shelter not only the children, but their parents, will find rest, refreshment, and intimations of the possibility of more complete living.

We have now considered how the elementary schools may be made more interesting and stimulating by giving greater time to physical training, music, and games. It remains for us to determine whether we can not further increase the interest of the elementary scholars in higher education by a change in the studies of the elementary schools, or by a change in the relative amount of time devoted to the subjects now taught. In my opinion, nature, or the external world of sight and touch has the highest educational value in the training of children. I am aware that some educators maintain that the mother-tongue has a greater educational value. But surely they have forgotten their own childhood, or they have no children of their own, or they never taught children. The child thinks no more about his mother-tongue than he does about his breathing. He is interested in what he sees. Every man, from his earliest infancy, when he reaches out his hand with equal confidence to grasp the moon and the orange and wonders why he can not get the moon, to the time when he lays down the burden of four score years, as did the greatest intellect of the last century, with the prayer on his lips for more light, seeks instinctively for a solution of the mystery of the wonders and glories of the Universe about him. The study of nature, founded on the child's instinctive curiosity about the tangible and visible world, strengthens naturally the child's love of truth, which is the incentive to all educational progress. By nature, of course, I mean God's nature and not book nature. If a teacher regards himself simply as a human syphon for transferring information from an uninteresting book into an uninterested pupil, he will find the child as unresponsive as a bottle. An entire normal course on how to teach nature can be given in two words—Know Nature. The man who knows nature will love her and will take delight in imparting her secrets to others. In looking over the hundreds of books on teaching in the library of congress a few weeks ago, my

attention was attracted by a small, modest volume entitled "Confessions of a Schoolmaster." It was published anonymously in 1839, but its authorship was subsequently acknowledged by W. A. Alcott, who did a great deal for the cause of public education in New England. In discussing the inadequacy of the examinations of teachers, he says in his Confessions—"Why are no pains taken to ascertain whether the candidate for the sacred office of teacher is truly in love with teaching? This is the grand point after all. If the person has but the love of teaching, every other qualification will come in due time. This, to the teacher, is what Paul represents charity or love to be to the Christian; the all in all." Teaching is, indeed, a sacred office and it should be filled by no one who uses it merely as a stepping stone to another occupation. We should show our regard for the teacher's profession in the tangible form of adequate salaries for competent teachers.

My mother gave me my love of flowers and animals, and my first reading book was Hooker's "Child's Book of Nature." But the book of nature that she taught me to use most was the woods and fields. When I was in the "Prep," together with my brother and a group of other boys of similar tastes, it was our great privilege to be brought into delightful relationship with the most enthusiastic student of nature and the most inspiring teacher of his favorite subject that the country has produced. Doctor Marcy whom all Northwestern men will always hold in hallowed memory, did not teach in the preparatory school, but he was a friend of all the boys who were fond of natural history, and he was never too busy to talk with us about the specimens that we brought to him. I must recall an incident that shows the interest that he took in the pursuits of his young friends, and which illustrates, too, the way in which the reasoning powers are strengthened by intelligent nature study. In the summer of 1869 my brother and I were trying to make as complete a collection as possible of the Lepidoptera of this locality. We had three of the four familiar species of beautiful moths of the genus Atticus, but with all our searching we could find no specimens of the Prometheus, although we knew that the moth was to be found in this vicinity. We told Doctor Marcy about our unsuccessful quest. He at once became interested in our search and asked us if we had looked for the larvae or cocoons. We had not, because we did not know where to look for them, and asked him if he could tell us where to search. He told us that the larvae fed on the leaves of the sassafras tree. So in our daily

scouring of the country within a radius of six or seven miles of the "Prep" we found on the lake shore in the village of Winnetka a clump of sassafras trees, but, to our great disappointment, we could discover no larvae, and we reported our failure to the doctor. Go back in the early spring, he said, when the leaves are off the trees, and perhaps you will find some cocoons. When we revisited the bushes in the following March, we found a few of the precious cocoons—for the insect is a rare one—and in a few weeks we were the happy possessors of the most beautiful specimens possible of the missing species. The study of nature under a teacher like Doctor Marcy gives a boy new conceptions of the beauty and harmony of the universe and of the delights of intelligent study.

> What delights can equal those
> That stir the spirits' inner deeps,
> When one who loves, but knows not,
> Reaps a truth from one that loves and knows?

Nature study, having implanted or stimulated in the boy the love of truth, converts him into a truth-seeker. Upon the strength of this truth-seeking spirit will largely depend his future education. Inspired by it, some men will defy all obstacles and undergo great hardships in the pursuit of knowledge. Normally developed it will induce many elementary scholars to make an effort to gain the benefits of a high school course who otherwise would feel no such incentive.

In the winter months tool work should supplement nature study in giving to the pupils accuracy of hand and eye and in strengthening motor efficiency.

In short, our elementary scholars must be induced to go to school with the same joy and alacrity with which they now leave before we can hope to attract them to the high school.

I have mentioned two reasons for the small high school attendance, the actual expense to the pupil and the lack of interest engendered by the elementary schools, and I have suggested the possible remedies. We come now to the third and most efficient cause that keeps so many pupils of the elementary schools from advancing to the high schools; and that is, the hard necessity that compels so many of our boys to become bread-winners at an early age. The removal of this cause in whole or in part is a serious problem, but one that eventually will be solved in favor

of the boys. In my estimation the time will come—and let us hope that we have to-night hastened its approach—when it will be the settled policy of the American people to give to every boy, who shall be physically and mentally capable of profiting by it, a high school education. Let us see if we can offer any suggestions that may help in solving this problem. The average age of pupils entering the high school is fourteen years. The average annual net earnings of a boy during the four years from his fifteenth to his nineteenth year, the period of high school attendance, is $200. Two hundred dollars a year, or a total sum of $800, would give a high school training to every boy who is now forced by the necessity of self-support to lose all the benefits of this branch of our free public school system. An ideal high school should have a variety of courses and a wide range of optional studies. It should fit a boy for commercial business, for college, for manufacturing, or for a scientific or engineering career. It is a very short-sighted policy on the part of a boy, who can in any way get a trade-school education, to give up that training and go to work on the theory that he can in that way make more money. In the November issue of *St. Nicholas,* Mr. James M. Dodge, president of the American Society of Engineers, has demonstrated by carefully prepared statistics the money-earning value of a trade-school education, and shows how rapidly the trade-school boy outstrips the shop-taught boy. I wish that every grammar-school boy and every father of such boys would read Mr. Dodge's article.

How shall we provide the thousands of boys and girls who are eager to obtain a high school education with the necessary $200 a year? In the first place I would like to suggest to those wealthy men who love their country and its institutions, and who wish to advance the cause of good citizenship, that a trust fund of $5,000 will furnish forever a sum sufficient to maintain a boy in the country's best training school of good citizenship—the public high school. Twenty thousand dollars will enable one boy to graduate every year in perpetuity. Five million dollars will provide at all times for one thousand boys.

In the second place, it has occurred to me that in our larger cities a certain amount of the work of the municipalities might be done by the young men in the high schools who wished to work out of school hours and during the holidays.

In the third place, let me invite your consideration and full discussion of the wisdom of establishing high school scholarships

from the public revenues. So thoroughly convinced am I of the inestimable benefits that would result to the commonwealth from a large increase in the number of our high school graduates, that I believe the State would be indirectly repaid many times over for any expenditures which it might make in securing an increased high school attendance. The graduates of the Chicago high schools last year numbered only 1,285. There ought to have been ten times that number. The expenditures for the schools of Chicago are $15,000,000 a year. The addition of only $1,000,000 would put five thousand more pupils in the "People's University." This would be a tax of only 50 cents per capita. Why not supplement our park tax and library tax by a high school scholarship tax? The last does not differ in principle from the others; its benefits would be as widespread. If, at first sight, it seems to savor too much of paternalism, let us not condemn it without reflecting that the same objection has been made to our whole public school system, to our free libraries, and to our public parks. The American people believe in their high schools and are determined to make them free in fact as well as in name; and if the remedies that I have suggested for the small high school attendance are inadequate or unwise, other wiser and more efficient remedies will be found. This determination will grow stronger as we realize more fully the great advantages that will accrue to the commonwealth from a steadily increasing number of members trained in our secondary schools in the virtues of good citizenship. The boys of to-day will be the citizens of the future, and upon the intelligence of its citizens will depend the health, and it may be the life, of the Republic.

Since writing the foregoing opinion in reference to high school scholarships I have received a copy of the English Education Act of 1903. It gives to the school authorities absolute power to provide for scholarships, not only in secondary schools but also in the higher educational institutions. In the matter of public education England is making up gloriously for lost time. Shall we permit her to outdo us who were the founders of the modern free-school system?

It now only remains for us to consider how the course of studies in our secondary schools can be altered and enriched so as to make it more efficient in training young men for the duties of citizenship. It is not necessary for us to dwell upon the fact to which I have already alluded, that many of our citizens are indifferent to public affairs and neglectful of their civic duties, and that this indifference

and neglect are the outgrowth of ignorance. It might be a suggestive illustration in this connection to ascertain how many men in this assembly know the boundaries of the ward and senatorial and congressional districts in which they live, or the names of those who represent them in municipal, State, and federal legislatures. Up to the present time our schools and colleges have done little to dispel this ignorance. The life of the schoolboy and the collegian is still, so far as acquaintance with public affairs is concerned, the life of the cloister. It should be the function of the high school to prepare its pupils for citizenship by making them familiar with the practical workings of the government by actual contact with its operations. Less time should be given to the theory of government and to the study of governments in general, and sufficient time should be taken to master the details of our own form of government. Less time should be spent by the pupils in the Athenian agora and the Roman forum and more time should be spent in the town hall. Practical educators will ask how these general ideas are to be carried out, and I realize that it is easier to express general views on education than it is to outline practicable methods in detail. I venture to suggest, however, what in my opinion would be a feasible and useful method of government study for high schools. In every community where a high school is located there will be found in operation the four principal forms of government, municipal, county, State, and national. Let each school year be devoted to one of these departments. Pupils in the first class would study the town or city government. It deals with objects with which the pupils are familiar, which they see daily, and in many of which they are personally interested. The condition of the streets, sidewalks, sewers, water, and gas depends upon municipal action, and the pupils should after observation and comparison petition for reasonable improvements and additions. The work of the city council and committees should be studied. The pupils should examine the ordinances affecting their school and its interests, see how they are framed, and attend the meetings of the committee and council when they are considered. The mode of city incorporation, the ward boundaries, the method of nominations and elections, should all receive attention. The city officers and alderman should be invited frequently to address the pupils on subjects relating to the welfare of the school. A year's intelligent study of municipal government along these lines would fit the high school boy to discharge intelligently the duties of any city office for which he might be chosen in after life.

In the same way, the second year should be devoted to a study of the county government, the functions of the commissioners, the charitable and penal institutions, the courts of justice, and the jury system.

The State government and the duties of the various State officers should receive the attention of the pupils of the third year. The State legislature should be studied and the senators and representatives from the district in which the school is located should discuss with the pupils measures in which the district is interested.

In the fourth year the national government should be studied. The Declaration of Independence and the Constitution of the United States should be committed to memory. The various ways in which the activities of the federal government manifest themselves in the neighborhood of the school should be observed. Here, for example, you have not only the Post Office and the Life Saving Station, but within easy reach, Fort Sheridan, the Marine Hospital, and the work on the Chicago harbor. Under what department are these activities carried on? How is the money for their support appropriated? These and many other questions relating to primaries and elections should be studied in the field, as it were, and not from books. The foregoing outline, it seems to me, gives a logical and natural method of government study in our secondary schools, and I am confident that such study, if faithfully carried out, will develop in the pupil a loyalty to the institutions of his country and a natural interest in public affairs that will abide with him through life.

As a preparation for the discharge of the duties of citizenship, not only in public but in private life, the high school should give its pupils special training in the art of clear expression. I do not now refer to public speaking and the graces of oratory which have been so successfully taught by the Dean of our School of Oratory, who has made his department the leading school of its kind in the world. What I have in mind is rather the development of the power to express clearly and concisely to others one's opinions on familiar subjects. Every teacher will recognize my description of the halting, mumbling, monosyllabic responses that he receives from many of his scholars in the class room. They need not take offense at the description. I have often seen a meritorious measure fail of favorable consideration in the House of Representatives, simply because the author of the bill was unable to explain its merits to the House. And what the House asks for is not eloquence, but audible intelligence. I have seen one of the leading

business men of Chicago rise to explain a proposition in a conference of his colleagues and sit down in confusion without being able to utter a syllable. Under our form of government and in our democratic society, I know of no talent that does more to make a man's other gifts useful to himself and others than does the art of clear expression. Some are born with this talent, but education and practice will develop it in everyone. Follow your tongue-tied, monosyllabic boy out on the ball field or the gridiron. Watch the force of his gestures and listen to the emphasis of his voluble words as he criticises a ruling of the umpire or the unfair play of an opponent. Here you have real eloquence, rough and crude, but capable of being trained to conventional uses.

The scholars of each school should be divided into classes of twelve or fifteen for daily discussions. I see that some teachers smile at the suggestion of daily classes of twelve. But I am speaking of the ideal school of the future. At present we shall probably have to be contented with a weekly class of fifty. The success of the work will depend largely on the subjects chosen. In the younger classes the scholars should choose the subject for discussion, and it is immaterial what it is so long as it interests them and leads them to speak unconsciously. Let it be the last football game, or the chances of the home team in the next game —anything to induce the boys to talk. Each pupil should speak for three or four minutes, and the teacher's effort should be to have him speak as naturally and with as little constraint as possible. Let the boys get excited if they will over the discussion, the more excited they are the less self-conscious they will be. At the end of the hour the teacher should devote a few minutes to correcting mispronunciations and the misuse of words, but should carefully refrain from indulging in too much criticism which will tend to discourage the pupils or repress their freedom of speech. Unconsciously, little by little, they will be led to discuss rationally and quietly subjects of more remote interest.

In the upper classes the daily newspaper should furnish the text for the discussions, which should now take a broader range and deal with the progress of the race in all the departments of human activity. The educational value of the newspaper has not been fully appreciated. In the daily newspaper the pupil will find the first accounts of great scientific discoveries, such as the use of the Roentgen Rays and the findings of argon and radium. Here, too, are portrayed the great events that are making history for

the future—such as the coronation of King Edward with mediaeval pomp and the election of the head of the Catholic church with the picturesque and impressive ceremonies connected with it. An experienced journalist, who was, by the way, a classmate of mine in the "Prep" and the University, to whom I recently gave my views on the educational value of the newspaper, expressed the opinion that the daily criticism of the newspapers by the high school pupils of the country, or rather the knowledge on the part of the editors that their papers would be so criticised by the keen minds of the young scholars of the nation, would tend to keep the general tone of the press clean and wholesome. But this is a subject apart from our present discussion. The newspaper mirrors the world's progress, and it should be the aim of the high school not to remove its pupils from the outside world, but to bring them into intelligent contact with the world and thereby prepare them the better for the world's work.

And finally, the high school should encourage its pupils to take an interest in the social, religious, and all other institutions of their town and neighborhood. Nothing will better stimulate this interest than familiarity with the institutions which the pupil sees and hears about, but concerning which he knows little or nothing. Familiarity breeds contempt for contemptible things only, and the pupil should be led to regard as contemptible nothing which is connected with the life of his neighbors or with the history of the community in which he lives. In their study of history the pupils should write the history of local societies, buildings, corporations, and the like, from their own examinations and from original records. Let me give an illustration. Suppose, Doctor Fisk, that you should give to one of your pupils for a term's work in history, the preparation of a history of the building now known as the Old College. Some years ago I heard a heartless Philistine suggest that this venerable structure should be torn down. Why, Mr. President, I should not have been more shocked if he had proposed to tear down the remains of the Acropolis or use the ruins of the Coliseum to repair the Appian Way. Upon investigating the history of this home of sacred memories, our young historian would find that the original building consisted of the front half only of the present structure, and that it was first erected on Davis Street, facing south, at the northwest corner of Hinman Avenue, and that it looked rather bare and solemn, painted white and without the present porch. He should look up the records of the University,

and find the resolution authorizing the construction of this building, and discover, if possible, the original contract. Perhaps he could find the builder or some of the men who worked on it, and interview them as to the conditions of labor fifty years ago. He might compare the original cost of materials with their present price. He would find that prior to 1870 all the activities of the University, which then consisted of only two departments, the College and the Preparatory School, were carried on within its walls. At the right of the front door was the chapel, at the left was the room in which the honored head of the present department of Greek literature began his labors as instructor in the "Prep," and inspired, as no other man ever did, a whole generation of students with enthusiasm for the language of Homer and Plato. On the third floor was the room of the Professor of Latin, for whom every student of Northwestern, whether he came under his teachings or not, feels the deepest esteem and affection. There he first disclosed to his scholars the secret of discovering the true beauties of a great literature beneath the husk of words, and the members of forty classes since then have carried away that secret as among their most cherished possessions. The building also sheltered Doctor Marcy's museum, furnished rooms for the Adelphic and Hinman Societies, and under the eaves and in the belfry, homes of several students. Many citizens of Evanston owe a debt of gratitude to this building, which they do not realize. In the old chapel were cradled three of the great churches of the city, the Baptist, the Presbyterian, and the Congregational. When he shall have discovered these, and many other associations that attach to the Old College, the young student will appreciate why the old boys hold it in such love and veneration.

I have endeavored to point out what we ought earnestly to strive for in the development of our secondary schools by indicating how they can be made a strong bulwark for the defense of the Republic. The development of these schools should proceed upon the theory that they are maintained, not solely for the benefit of the individuals who are instructed, but in large measure with a view to the greatest good of the commonwealth. It is not necessary that these schools should teach the doctrine of individual liberty and equality before the law. These ideas are born in the blood of Americans. Our secondary schools should preach the gospel of individual obligation. The youth of our country should be taught the love of home and neighborhood, and that great virtue lies in the faithful performance of the humbler duties of life; that wealth and power and fame do

not add to the honor of American citizenship and can not lessen its obligations; that the end of education and the aim of life should be good citizenship, and that good citizenship does not consist in getting wealth but in giving service. The motto of our high schools should be, Each for the State, and the State for all.

When the Athenian youth, having completed his eighteenth year, and having finished his education in music and gymnastics, entered upon the last stage of his probation for full citizenship, he sealed his devotion to the commonwealth with this manly vow: "I will never disgrace these sacred arms, nor desert my companion in the ranks. I will fight for temples and public property, both alone and with many. I will transmit my fatherland, not only, not less, but greater and better than it was transmitted to me. I will obey the magistrates who may at any time be in power. I will observe both the existing laws and those which the people may hereafter unanimously make, and if any person seek to annul the laws or to set them at naught, I will do my best to prevent him, and will defend them both alone and with many. I will honor the religion of my fathers."

How can we do better than to train the future citizens of our Republic to be guided by the noble spirit of this vow?

I have said that, in my opinion, the chief function of the private academy will be to act as a pioneer in educational reforms. For thirty years, under the guidance of him in whose honor we have met to-night, our academy has led the educational advance in the Northwest. Under his leadership it will maintain its position in the future, and I should like to see some of the suggestions that we have been considering put in practice by him, and our academy made the ideal training school for good citizenship.

In closing, Mr. President, let me express the hope that this celebration, with its attendant conference in the interests of secondary education, will hasten the day when the public high schools of the country will send forth annually into the ranks of our citizens half a million young men, each of whom will bear in his heart and exemplify in his life that spirit of devotion to the commonwealth upon which our Republic must stand: "I will transmit my fatherland, not only, not less, but greater and better than it was transmitted to me."

PRESIDENT JAMES:

The College Faculty, at its last meeting, adopted a minute which Professor Patten will present.

DR. PATTEN:

Professor Fisk, in behalf of your friends and colleagues, the members of the Faculty of Liberal Arts, I have the pleasure of presenting these resolutions which have been adopted and ordered spread upon our records:

Whereas, Professor Herbert Franklin Fisk, D.D., LL.D., has completed thirty years of service as Principal of the Northwestern University Academy,

Therefore, Be it Resolved, by the members of the Faculty of the College of Liberal Arts, that we hereby express our profound appreciation of the distinguished services of our honored colleague, and present to him our congratulations on his eminent career as an educator of youth.

Under his administration the Academy has advanced to a high degree of efficiency and easily ranks among the leading preparatory schools of the country. To the six thousand students who, during the past generation, have come under his care, he has been not only a stimulus to intellectual attainment, but an inspiration to the culture of Christian character. By his wise counsel, ripe scholarship, pure life, administrative skill and sympathy with youth he has proved himself a rare teacher and a genuine friend.

This period of Dr. Fisk's service is nearly coincident with the years of the University's greatest growth and expansion. That the Academy has kept pace with this growth, and, by effective support, has helped to make it possible, is the signal distinction of Dr. Fisk's administration.

Bringing to his position high qualifications, matured by training and experience, Dr. Fisk gave to the school, at his coming, a strong and quickening impulse. The work of instruction was broadened in range and strengthened by new interest enlisted in its support. A record of progress was thus early established which has been maintained without arrest or halting. We have but just now greeted the cheering pledge of its continuance, in the noble generosity which has united with a princely benefaction to the school, a lasting tribute to its presiding head.

For the same period that he has presided over the Academy, Dr. Fisk has been associated with us in the brotherhood of this Faculty.

Courteous and tolerant toward dissent, he has stood as the steadfast friend of tested principles and high ideals. The University as a school of Christian education has been to Dr. Fisk "a master light of all his seeing"; and he has not allowed his candle to flicker or grow dim. We tender to Dr. Fisk the sincere assurance of our esteem and fraternal regard. We rejoice in his return, with recovered strength, to his familiar place, and we most fervently hope that the thirty years of fruitful service now completed may be crowned with many years yet in store, abundant in happiness and in good works.

Resolved, that a copy of these resolutions be spread upon the records of the College of Liberal Arts.

(Signed) Daniel Bonbright,
Robert Baird,
Amos W. Patten,
Committee.

Evanston, Ill., October 30, 1903.

President James:

We will receive the benediction.

Dr. King:

And now may grace, mercy and peace from the Father, the Son and the Holy Ghost be upon this service, upon this institution and these friends now, henceforth and forever. Amen.

FOURTH SESSION.

Saturday, October 31, 1903, 9:00 A. M.

PRESIDENT JAMES:

I think if the friends in the back of the house will come forward they will be able to hear very much better.

I should like to make one or two general announcements. We should be glad to have as many of our friends as possible join with us this afternoon in the Alumni Celebration. The exercises will begin immediately after luncheon. This evening a reception will be tendered by the University to Principal and Mrs. Fisk. We should be glad to have you all attend and bring your friends.

This morning, after the presentation of the formal part of the program, we shall have a discussion under the five-minute rule, and any persons who desire to take part will kindly send their names to the chairman of the morning and they will be called upon in the order in which the names are sent in.

Dr. Edwin G. Dexter, Professor of Education, University of Illinois, will preside this morning.

THE CHAIRMAN:

We shall proceed immediately to the discussion of the first topic:

"WHAT MAY THE PUBLIC HIGH SCHOOL DO FOR THE MORAL AND RELIGIOUS TRAINING OF ITS PUPILS?"

The topic will first be discussed by Professor Doan, of the Ohio University, at Athens, Ohio.

PROFESSOR DOAN:

In the discussion of this altogether vital question of secondary education, the problem namely of the moral and religious training of our high school pupils and the method of such training, I shall limit my own participation in three different directions. In the first place I shall omit from my discussion all reference to the religious and shall confine my remarks to the moral training of the high school pupil. In the second place I shall not speak with the authority

of any statistics of adolescence, but rather shall make my affirmations in the name of common sense. I impose this second limitation upon my discussion for two reasons. In the first place I can make no claim to expertness in the statistics of adolescence, and in the second place I am afflicted with a certain treasonable doubt as to the value of the statistical method of collecting psychological data and especially the data of adolescence. I am sure that on this latter point even those who are most indefatigable in their endeavors after the statistics of adolescence will agree that the reports secured in this way are likely to be depreciated in value by certain natural defects or excesses; e. g., defects of memory; excesses of imagination; defects or excesses of expression; those who reply to *questionnaires* are likely to indulge themselves in a certain literary license, using for rhetorical effect, certain extravagant forms of expression which, unfortunately, do not report precisely the adolescent experience intended. These difficulties and others which beset statistical psychology and especially the statistical study of adolescence make it important that the method itself should be used with extreme caution. At any rate, I shall not be especially mindful in my own discussion of the results of any *questionnaire,* though I find that the conclusions one reaches through the avenue of common sense are as a fact and in the main duplicated by the results obtained statistically by such enthusiasts as Drs. Hall, Starbuck, Lancaster, Chrisman, Coe and others. As to my third limitation I shall make no special suggestions as to the method of moral training, though in general I shall speak negatively of the text-book method. In view of these self-imposed limitations I find myself confronted by the comparatively modest task of discussing in a general way the simple constituents of moral consciousness with special reference to the adolescent child and of asking whether a text-book is suited to meet the emergencies of the child's moral life during the period of psycho-physical regeneration called adolescence. The adolescent period corresponds roughly to the high school period of the child's education.

Well, let us ask first what it is that constitutes moral agency. This question we may answer in few words, yet adequately, by affirming that moral agency is constituted by the self-conscious election of ends. This self-consciousness in one's purposes involves several psychic antecedents. It implicates memory, for example, and association, and anticipation, and of course self-consciousness itself. It is with the last two of these psychological implicates of

moral agency that we are chiefly concerned: namely, (1) anticipation involving self-projection, and (2) that sense of the meaning and dignity of life which involves self-consciousness. It is this characteristic of self-projection or anticipation, the power, i. e., to interpret the otherwise brute facts of past experience in such wise as to make them significant and regulative of the future—it is, I say, this characteristic of intelligent anticipation, linked with the self-conscious sense of the dignity of the agent himself and even the eternity of the future he thus anticipates, that seems to me to constitute the very essence of moral agency.

Now let us examine more carefully these characteristics of moral agency, and let us as a preparation for such examination free ourselves as completely as possible from the rationalistic suppositions pre-established in the minds of many of us by an earlier study of German ethical idealism. We shall find, I think, that the moral life is in a high degree emotional. The doctrine which is still dominant in most of our ethical literature is to the effect that the moral life is an essentially rational affair; that it consists, e. g., in a self-conscious recognition of a categorical imperative; or in the rational consciousness we have of ourselves as persons in the absolute sense of German idealism; in any case it is supposed that we rationally recognize a duty to Nature, or to God, or to what not. Indeed I observe a tendency in certain quarters to ascribe to the adolescent child this rational and self-conscious insight into the demands of his moral life. Now it is undoubtedly true that a rational element is involved in ethical reflection; indeed this cognitive element is implicated in all self-conscious thinking. Nevertheless I think it will be found that on occasions of real moral crisis the emotions play a much larger part than reason in determining the outcome of such a moral emergency. The moral agent ordinarily conceives his life, his person, his ends emotionally. His moral decisions, though they may be attained with a certain exhibition of rationality, are invariably executed under the solicitation of some fine moral emotion. Indeed that very self-consciousness which we have seen is so indispensable to the moral life is in the last analysis an emotional affair. It is that more or less habitual feeling-tone which attaches to certain of the agent's experiences; it is his sense of emotional warmth in the presence of certain data which, for one reason or another, have taken on a personal significance for him. His self-consciousness is essentially the agent's emotional attitude toward the events of his life. Thus the person of German idealism, however rational it may

be with respect to its ultimate content, is with respect to its daily significance emotional in a high degree. Without this emotional element it would be no more significant a self-consciousness than any of the non-emotional processes commonly regarded as apart from self-consciousness. I predict that the ethical theory of the future will examine more and more vigorously the element of rationalism heretofore assumed to be the very basis of ethical functioning and will find on the contrary that the average man just because he in no respect lives a highly rational life, proceeds with his ethical processes with a relatively naive and consequently emotional motivity. Emotionalism rather than rationalism will be found to be the prevailing motive of the average moral consciousness. It is true in general that a defect of rational insight is accompanied by an excess of emotional activity.

Now if it is true of the average adult life that its moral processes are in large measure emotionally induced, how much more is this the case with the child and its often serious paucity of life experience. At any rate the reflections so far suggest the main thesis toward which I have been working. The thesis is this: The moral life, the ethical aspirations of the child especially in the period of adolescence are highly emotional and unreflective. The thesis put negatively is this: The average child of high school age is not fitted and has no need for *systematic* training in the laws of righteousness and obliquity. The child's very consciousness of his self—this self-consciousness that becomes so rampant during adolescence—is deeply diffused with emotional coloring. The moral life of the child is not primarily intellectual or reflective. It is on the contrary almost invariably and in a high degree emotional. The ends which the child elects, while to be sure they do inevitably look toward the future, are themselves selected with emotional naiveté, though the egotism of adolescence often leads the child to announce his emotional decisions with a brave blare of allegedly rational trumpets. It is the peculiar characteristic of adolescence that the wonderful impetus given to the growth of his neural processes both as respects cell-centers and as respects association fibers confronts the child on the psychic side with portentous interrogations, yet really he has no more data for the solution of these problems than he had previous to adolescence. The inevitable result is a tremendous emotional strain back of which nevertheless is no real increase of actual intelligence or power of reflection. The emotional strain is evidently the outcome of demands on the part of the neuroses

which in the absence of real fulness of life-experience the psychoses can not supply. Neither as respects its sense of self-dignity nor as respects its ends, is the child's real ethical organism more deeply reflective, though it is measurably more emotional, than it was previous to adolescence. It is the self-contradiction between the child's emotional demands and his actual assets in point of life-experience that constitutes the tragedy of adolescence. It is not really possible, as some seem to have supposed, to prepare the child in the preceding period of its development for the marvelously liberal, moral and spiritual aspirations characteristic of the adolescent period. It is only in the latter period that the child undergoes that psycho-physical expansion which makes its ethical yearnings possible. The puzzling ethical, social, and religious questions the child will often ask during the period antecedent to adolescence are mere affairs of its curiosity. These pre-adolescent questionings do not touch the child's life vitally. They appeal not to his deeper emotions but only to the superficial emotion of curiosity. Every one who is familiar with child-life knows how easy it is by the employment of a certain adroitness to turn the child's attention from a question one is either unwilling or unable to answer by substituting therefor another question equally attractive to the child-mind. Now all this is changed with the adolescent. His questions though not verbally deeper are psychologically more penetrating than in the preceding period. He may not by any adroitness whatsoever be turned from these searching inquisitions. He has become aware of the real issues of life. And yet just because he never before has asked his questions with just this adolescent *motif* he has collected no data for their solution and indeed could have collected none. The child undergoes a neural expansion which in the absence of any sufficient data of life-experiences becomes represented on the psychic side by a tremendous emotional expansion.

With this main thesis in mind, viz., that the moral life even of adults and especially of the adolescent child is highly emotional, let us turn now to our main problem. Ought we to make provision for the moral training of our high school pupils? I think we may agree at once upon certain propositions growing out of the preceding discussion. (1) Adolescence makes the moral training of the child an urgent necessity. (2) This training should proceed with all possible expedition. Yet, (3)—and this is altogether the most important point—this training in the very nature of the case must

proceed slowly. The child needs moral training, and the sooner it can fortify its life ethically the better, yet just because the intelligent understanding and solution of life-problems requires an abundance of life-experiences it is inevitable that this necessity of moral training should exceed by many years the entire high school period. Indeed it is not primarily in the high school but only later "out in life" that the child attains many of those experiences of manhood which will either fortify or undermine the aspirations and answer either negatively or affirmatively the pregnant questions of adolescence. Let us agree at once then that however significant the beginning made in the high school training of the child's moral sensibilities it must, in the nature of the case, be only the initial stage in his ethical career. I personally have an exceeding faith in the ethical function of the high school, yet I do believe that the present tendency is to overestimate the moral insight, if not the moral aspirations of the high school pupil.

Admitting then that the high school in any case can not complete the child's moral training, yet insisting that the adolescent, ethical emotions of the high school pupil supply excellent soil in which may be planted seed that later will yield a luxuriant growth and attractive florescence, we may now turn hastily to the question how the high school may implant and cultivate these moral ideals. And let us inquire first whether the child may be taught ethics in a formal way, i. e., with the distinct agreement between pupil and teacher that ethics is a part of the school curriculum. We may say in general that there are two kinds of formal ethics: speculative and practical. In speculative ethics the Kantian and Hegelian tendencies are of course the more prominent. Practical ethics in turn is of two sorts: evolutional ethics and Christian ethics. Now, let us inquire briefly whether the adolescent child may be introduced formally to any one of these several types of ethical theory.

And first we may repeat a general point already made in another connection, viz., that the highly emotional character of the child's ethical sensibility and the comparative absence from his ethical processes of any really vital data in the way of penetrating life-experience—all this would suggest in advance of any special discussion that little, if any, formal or systematic training would be effective in forming the child's moral character. Whether this presupposition is supported by a more minute examination of the child's ethical possibilities we have now to inquire.

I think we may say at once that it is neither competent nor

necessary to train the adolescent in speculative ethics. The child really has no problems which are in a deeply rational way speculative—notwithstanding the convictions he himself may possibly have to the contrary. With Kant's categorical imperative and noumenal world he has no real concern. Nor can he be touched vitally by an appeal to Hegel's self-conscious spirit recognizing its oneness with Absolute Spirit. Theoretical ethics simply can not be stated, no matter how popularly, so as to be available in the moral life of the adolescent child. In the presence of such speculative assaults upon his life the child's mind would be turned constantly toward the specific, the concrete and living problems, the momentary issues of his own life. To call this life a person dominated by a categorical imperative and to be lived outside the realm of natural causation—all this is of no avail, for to him his life is on one side essentially emotional and on the other quite concrete and on both sides relatively unreflective.

Well, then, shall we teach the child practical ethics?

Is it possible and desirable to teach the child evolutional ethics as some writers seem to suppose? In the first place I know of no text-book written from the evolutional point of view not altogether beyond the intellectual range of the average high-school pupil. In the second place I have a deep conviction that the evolutional formula itself, even in its indisputably valid application to certain phases of our moral life, is nevertheless unfitted to meet the comparatively simple, yet essentially idealistic needs of adolescence. It is only in its purely biological phases that the development theory appeals to the explicating understanding of the high-school age. The ethical consequences growing out of biological evolution, i. e., the duties of self-preservation, of species-preservation and of organic happiness—these duties the child needs not to be taught; these matters may safely be put in charge of his race-instincts. For the rest, where the child's more ideal ethical problems are concerned, I am convinced that the psycho-physical condition of the adolescent is so unstable, really so poverty stricken, where real life-content is concerned, that it would be positively harmful to propose evolutional solutions of these idealistic problems. It is only later, as it seems to me, when the period of adolescence is safely passed and the child has become capable of interpreting natural processes idealistically that one may safely submit his ideals to evolutional interpretation. The child's problems in this high-school period are largely sexual, social, and religious; and surely he is not yet prepared in

point either of intelligence or of experience or of fineness of feeling to interpret idealistically the evolutional conception of reproduction or the evolutional doctrine of society and of God. The adolescent child himself is likely to be suffused with a sense of the poetry of the sex-relation and the supernaturalness of his social and religious aspirations. Evolutional naturalism, however idealistically it may be interpreted by a maturer intelligence, is foreign to the needs of his adolescent understanding. Natural processes can not be writ large enough to serve the high purposes of adolescence.

And what shall we say of Christian ethics? Let me affirm at once that I find myself moved by an urgent enthusiasm whenever adolescence and Christian ethics are mentioned in the same connection. It is here, if at all, that our discussion will become hospitable to the formal ethical training of the child. His emotional needs, his concrete problems and purposes are eminently suited to the ministrations of a sane, Christian, ethical culture. Yet I cannot speak hospitably of the text-book method even here. All the texts that have yet been written with the object of dealing with juvenile, Christian ethics seem to me to be afflicted with either one or the other of two faults rendering them useless for the high school purpose.[1]

They are often so simple as to present no content with which the child is not already fairly familiar. Such texts the child will learn doggedly and without enthusiasm; for the adolescent resents nothing so keenly as an affront against what he regards, albeit erroneously, as his fine maturity of insight into and great depth of concern with the ethical problems of life. He feels he has put away childish things, and so is affronted if one undertake to teach him, e. g., kindness to animals by the recital of "childrens' stories." Or else on the other hand the texts in Christian ethics are so advanced as to be rather doubtfully serviceable even in college classes. The danger in this latter case is two-fold. Perhaps the child will learn its headings and paragraphs by rote.[2] Yet if there is any one time and any one discipline wherein rote-learning is a barren waste it is the ethical discipline of adolescence. Or else the pupil will be made too introspective. Yet during the period of adolescence with its emotional instability introspection should be avoided as a moral or spiritual pestilence. It is not the function of the high school period

[1] And indeed I feel that this unfitness is likely in the nature of the case to afflict any possible text-book in Christian ethics designed for the use of the adolescent.

[2] And too often the teacher's own moral tact will be too blunt to detect this practice or recognize its perniciousness.

to produce either precocious saints or premature philosophers. The child's introspection of its own processes, such as it is and such as they are, must be healthily directed and above all under the domination of a pure, sane personality upon the part of the teacher himself.

Shall we then make no attempt to touch the moral side of the high school pupil, to quicken him into moral life? Does this function lie wholly in the home, the church and the state? I personally feel on the contrary that the processes of both primary and secondary education should aim largely if not exclusively at the production of efficient moral agents. This ascription of ethical function to the school does not however implicate the text-book method of teaching morality. The teacher may summon to his aid many other effective instruments of moral culture. There is, e. g., the personality of the teacher himself. It is common in these days to say that the adolescent has passed out of the imitative stage of mental development, and to affirm also that he is no longer amenable to authority. All this is in a large measure true, yet it is peculiarly characteristic of the adolescent that in its ethical aspects his consciousness is by necessity imitative of moral excellence in another. He is open not to the formal *ipse dixit* of his teacher in the matter of moral duties; yet he is peculiarly susceptible to the unconscious authority of a strong and healthy personality. All this results from the fact that he really has no sufficient data himself on which to base independent ethical conclusions. Thus I say that the personality of the teacher is one of the instruments of ethical culture.[1]

For the rest he has at his easy command all the richness, all the glowing concreteness of the ethical problems exhibited and naturally because directly solved in the narratives of our best literary classics.[2] If only we can wholly avoid the tendency, which fortunately has never been more than slight and episodic, to introduce morbid literature into the high school course in English, we have in the freshness and sanity of the ethical element in our literature an altogether wonderful and virile instrument of ethical culture. This force combined with the opportunities for ethical training presented in biography and history—and all reinforced by a vigorous idealizing personality on the part of the teacher using tactfully every problem of school discipline as a means of social and civic instruction—should

[1] Perhaps I may remark, parenthetically, that I am not sure it is a distinct gain when the high school teacher is an extravagant enthusiast on adolescence.

[2] I have often thought that a sort of ethical text-book might be prepared on the basis of English classics commonly taught in our high school, an explicit though unspeculative attempt being made to exhibit the moral situations in these classics.

afford sufficient positive ethical training. This positive training supplemented negatively by pursuits[1] designed to detract the child's mind from his pulsating, overstraining, moral and spiritual sensibilities—this in most cases will prove sufficient to meet the emergencies of the high school period.

THE CHAIRMAN:

Professor Coe, of Northwestern University, will continue the discussion of this same topic.

PROFESSOR COE:

What may the public high school do for the moral and religious training of its pupils? I take for my special topic the religious aspect of this question.

THE PRESENT SITUATION.

From inquiry recently made among the accredited schools of Northwestern University—a group of schools that may be regarded as fairly typical—it appears that the general practice in regard to moral and religious training in high schools is about as follows: With rare exceptions, no text-book of morals is used, and principals have little faith in such books.[2] Little formal instruction in morals is given in any way, but most of the schools employ one or more of the following means with the deliberate purpose of training the character:[3] (1) The personal character and example of the teacher; (2) the tone of school organization (study, sports, discipline); (3) attention to moral lessons and ideals in literature, history, etc.; (4) talks before the school by the principal or others; (5) private talks with individual students, particularly those who have to be disciplined.

The usage in respect to religion is more varied. No formal or dogmatic instruction is attempted, of course, but in thirty-six per cent. of the schools religious interpretations are given in the study of literature, history and science. Where the reading of the Bible is not forbidden by State or municipal law, practically all the schools have Bible reading,[4] sixty-five per cent. of them have prayer (gen-

[1] I refer, of course, to manual and domestic training, personal discussions with the child as to his plans for the future, the encouragement of games, normal athletics, etc.

[2] Being requested to suggest improvements, only eight out of eighty-four respondents expressed a desire for any formal teaching.

[3] In response to the question, "What specific instruction or training in morals is given apart from the text-book work?" Nineteen of my respondents replied simply "None." This may mean either that no effort is made to train character, or that such effort is not "specific."

[4] Cf. Report of the U. S. Commissioner of Education, 1896-97, p. 2171.

erally the Lord's prayer only), and a few have the singing of sacred songs. In at least three cases the Bible is studied as literature or history. Nine principals desire to have it so studied, and five would like to introduce some non-sectarian religious teaching. Most of the remaining suggestions for improvement concern the more thorough use of existing methods, improvement in the character of teachers, and closer relations between the school, the home and the church.

How effective these methods are in the development of character cannot be shown by statistics. The output of manhood cannot be measured as we measure the output of a cornfield or of a factory. But I do not see how anyone who is in close touch with many of our teachers can approve the sweeping denunciations of our State schools that have been uttered during the last few months. With, possibly, a few exceptions, these schools seem to be organized and administered with a distinct moral purpose in view, namely, the preparation of the pupil to discharge his obligations as a member of society. In a majority of the schools, comprising most of those outside the large cities, the spirit of religion seems also to be present.[1] All in all, our public school system, in spite of its defects, is one of the chief moral and spiritual strongholds of the nation.

It is not to be supposed, however, that we cannot strengthen that stronghold—not, indeed, by tearing away its ancient foundations, but rather by building upon the stones already securely laid. I shall offer a suggestion or two regarding the religious influence of our high schools. If there is a dominant opinion on this subject, it is as follows: That any religious training whatever is certain to be sectarian, and hence repugnant to our laws. Our schools, therefore, tend to be not only non-sectarian, but also non-religious.[2] The underlying cause of this opinion and this tendency is clearly not the irreligion of our people, but simply the rivalry of sects and creeds.

IS THIS SITUATION FINAL?

That this is not a final solution of the problem, but only a temporary makeshift, is indicated by three sets of facts, the first sociological, the second pedagogical, the third religious.

[1] No doubt many teachers feel, as Tompkins says, that the whole tone of correct teaching is a religious tone. "Hence religion is already in the course; not as one of the subjects of instruction, but as a pervasive force through all subjects. If the public school cannot add religion to its course, there is nothing to prevent the teacher from spiritualizing education into religion."—(Arnold Tompkins: The Philosophy of Teaching, Boston, 1895, pp. 271, 273.)

[2] See address by C. H. Thurber: Religious and Moral Education, etc. Proceedings of the Religious Education Association, Chicago, 1903, p. 124.

The growth of popular government and particularly of modern cities is compelling us to ask what our schools can do for the moral health and progress of society. In view of the historical relation of religion to social health and progress, we are obliged to face from a new angle of vision the question whether the schools can fulfil their social function if they ignore religious culture.[1]

Again, psychology and history are making it certain that man is essentially a religious being. As a result, our educational philosophy, which requires the training of the whole personality, should include religion in general education. If this demand be just, no part of our educational system can properly be *indifferent* toward religion.[2]

Finally, the American people is developing a sense of spiritual unity which softens our religious differences. To find our own human nature in our neighbor, and to appreciate his beliefs and modes of worship are growing easier. Already religionists of every class are accustomed to co-operate in matters pertaining to the higher interests of society. There is, in fact, a general religious consciousness, as well as a general moral consciousness. Scarcely any of our citizens are opposed to religion, and, though many are indifferent, religion in a broad sense is approved by practically the whole people.

These things are tending to reopen the question of the relation of State schools to religion. It will be useless to reopen the question, however, unless we are willing to recognize established principles. Not all the ground is in dispute. Let us therefore ask where the debatable ground begins.

THE DEBATABLE GROUND DEFINED.

1. The American educational system includes three institutions, the family, the church, and the school, and the functions of these three are not interchangeable.[3] It is agreed that at least most of religious training, and much of moral training, belong to the home

[1] See article by Levi Seeley: "Religious Instruction in American Schools," Ed'l Rev. 15:121. Being asked, "Is religion necessary to a properly developed character?" 196 out of 202 persons in various professions answered unqualifiedly "Yes," and only one unqualifiedly "No." Being asked further whether religious education is necessary to good citizenship, 156 out of 193 answered "Yes," and 11 "No," the remainder giving qualified answers. To the question, "If so, ought the state to provide it?" 85 out of 189 said "Yes," 64 "No," and 40 gave qualified answers.

[2] See addresses by Professors Coe and Starbuck on "Religious Education as a Part of General Education" in Proc. Relig. Ed. Assoc., Chicago, 1903; see also reference to President Butler in the next section.

[3] See article by Nicholas Murray Butler: "Religious Instruction in Education," Ed'l Rev. 18:425, or the same in Principles of Religious Education (N. Y., 1900), pp. 173-191.

and the church. The debated question is whether the school has any religious function at all, and where its moral responsibility begins and ends.[1]

2. The separation of church and state is to be complete and inviolate. This is agreed upon. As to the application of the principle, however, there is conflict and confusion. Separation of church and state is by some understood to mean or imply the complete exclusion of religion from state functions; by others merely the exclusion of sectarian or partisan religion therefrom. The most celebrated legal decision concerning the relation of the state schools to religion is that of the Supreme Court of Wisconsin, and this decision has been largely misunderstood. The court held that reading the Bible in the schools, even without comment, constitutes sectarian instruction, but it also held that there is much in the Bible that is not sectarian, that much of it has great historical, literary, and moral value, and that such parts may be used in the schools. Further, the court held specifically that the schools may give instruction in religious beliefs that are held in common by all religious sects, for instance, "the existence of a Supreme Being, of infinite wisdom, power, and goodness, and that it is the highest duty of all men to adore, obey, and love him."[2]

3. The general theory of education recognizes a distinction between education and instruction. Instruction is addressed to the intellect, whereas education has reference to the development of the whole personality. Every thoughtful teacher realizes that his work reaches beyond the intellect into the region of the feelings, the ideals, the character. Nevertheless, whenever the relation of the state school to religion is under discussion, there is a tendency to identify education with formal instruction. It is unwarrantably assumed that training in religion is the same as giving formal instruction in religious beliefs. The opposition to religion in state schools rests chiefly upon this unwarranted assumption.[3]

I would hesitate to call this a debatable question if I did not find

[1] One principal writes: "We have so much to teach, and so short a time in which to teach it that I am glad to exclude moral training [except, of course, that which is merely incidental to all work]. That is a duty which the church and the home have no right to shift to the school." Another principal believes that a school that gives only incidental training in moral and none in religion is good enough. "I believe," he says, "in leaving a little something for parents to do."

[2] See Report of the Commissioner of Education, 1888-1889, Vol. 1. pp. 629-631.

[3] This view underlies, also, the curious argument of Daniel Greenleaf Thompson in favor of explaining the different systems of doctrine and inviting pupils to choose for themselves!—(Articles on Science in Religious Education, Pop. Sc. Monthly, 30:351 and 451.)

men eminent in education making this assumption even in the face of the accepted general theories of education. The argument of Commissioner Harris, for example, is to the effect that instruction in the dogmas of Christianity as well as ceremonial worship should be separated from the schools, and this he regards as the exclusion of religious *education*.[1] I do not find in his paper any recognition of the possibility that the spiritual life as well as the moral life may be promoted through the tone of the instruction and organization, even in the absence of formal instruction in moral principles and religious beliefs. Our third question, then, is whether the religious side of the personality can be nurtured in the school without formal instruction in religious beliefs.

A PROPOSAL TOWARD A SOLUTION OF THE PROBLEM.

The true answer to these three debated questions seems to me to be this: First, that religious training can be given without formal religious instruction; second, that such religious training, when it expresses the general religious consciousness of the people, does not violate the principle of non-sectarianism; third, that the school must to this extent co-operate with home and church if our three-fold educational system is to be a real system rather than inharmonious patchwork.

1. Whatever be the place of dogma or philosophy in a complete religious training, a part, and a large part, of such training is received through other means. The atmosphere of the home, the unformulated standards of one's associates, the influence of a strong personality—any one of these may water or wither the religious impulse. The school not only can, but does, and must exert some kind of influence with respect to religion. That influence may be positive or negative, but it is there as surely as personality is there. The really fundamental question, after all, is not, Shall we exclude religion from the schools? but, What kind of religious influence should be exerted by schools that belong to the whole people?

2. Is it possible for such influence to be other than sectarian? Archbishop Ireland answers that religion cannot possibly be taught in a non-sectarian form. What does not bear on its face the stamp of Catholicity, he says, "is Protestant in form and implication, even if it be Catholic in substance."[2] He maintains, further, that morals

[1] See addresses by Commissioner Harris and Professors Pace and Coe, with discussion of the same, in Proc. N. E. A., 1903. Mr. Harris's address is also printed in Ed'l Rev., Oct. 1903, p. 222.

[2] Address on State Schools and Parish Schools, Proc. N. E. A., 1890, p. 179.

cannot be taught without the positive principles of religion which, he remarks, give them root and sap. The outcome of the archbishop's logic is that the state schools must refrain from inculcating morals altogether, or else teach sectarian religion!

Bishop Spalding, on the other hand, opposes this position. He says, "Not for a moment should we permit ourselves to be deluded by the thought that because the teaching of religious creeds is excluded, therefore we may make no appeal to the fountain-heads which sleep within every breast, the welling of whose waters alone has power to make us human. If we are forbidden to turn the current into this or that channel, we are not forbidden to recognize the universal truth that man lives by faith, hope, and love, by imagination and desire, and that it is precisely for this reason that he is educable."[1] The bishop further says that, though the philosophical basis of morality is the being of God, nevertheless morality can be taught without assigning its philosophical grounds (p. 148).

I submit that Bishop Spalding's view rests upon sound observation. Morality can be inculcated, as is done in the family, without setting forth its philosophical basis. There is, too, in every breast, a fountain of religious impulses, the welling of whose waters makes us human. No sect can possibly monopolize the waters of this fountain. They flow through all the churches, but also round about the churches. Now, upon our common humanity, which is religious, the State has a right to build a fully human school. If some group of men should object to such a school, saying, "It does not satisfy us, and therefore it is sectarian," the reply should be that this objection, being an utterance of sectarianism, cannot be the basis of State action. The State can neither assume the point of view of any sect, nor can it agree to restrict its training to such a segment of the personality as may happen to be left after all the sects have defined their own prerogatives as they severally wish. Non-sectarianism is not a merely negative principle; it does not merely forbid one-sidedness—it also commands all-sidedness. For a school that ignores any side of the essential human personality is already one-sided, it is already sectarian. In a word, the entire exclusion of religion from our public schools would make them *ipso facto* sectarian in the fundamental meaning of that term.

3. We reach, then, this positive principle, that the school must co-operate with home and church in respect to religion as well as in respect to the other elements of culture. The school may not be

[1] J. L. Spalding: Means and Ends of Education, 3 Ed., Chicago, 1901, p. 142.

neutral or indifferent. A school that ignores religion, though the purpose be simply that of being neutral, cultivates a divided self in the pupil. It leaves the world of the school unrelated in his consciousness to the world of the home and the church. A prime end of education, the unification of the personality, is thus defeated. A school that develops a purely secular consciousness violates the whole principle of continuity in education; it represents in aggravated form the isolation of the school from life and from other educational agencies. It does more than that. For to develop a purely secular consciousness is not to remain neutral toward religion, but to oppose it by setting up a set of rival standards. In a word, there is not, and there cannot be a school that, in its influence upon its pupils, is neutral with respect to religion. In some way, then, our State schools must positively co-operate with home and church, else our educational system is no system at all, but only a truce between rival clans.

Continuity of impression can be attained without "dragging in" religion, and without either catechising or preaching. For religion is a concrete and a pervasive fact. It meets us at every turn. It presses upon our attention as the atmosphere exerts its pressure on all sides. In the personal relations and the moral life of the school, in the study of literature, history and nature, religious facts and points of view can be made impressive without once trying to prove the being of God or the truth of any dogma that is in dispute. It is more important for the State school to take religion for granted than to teach any proposition about it.[1]

Thus much can be done and is done in schools from which the laws exclude all religious exercises, even the reading of the Bible. Where law and public opinion permit religious exercises, however, they can be made a power in character formation. More than one of my correspondents speaks of the good influence they exert.[2] From such exercises should be banished everything but such universally

[1] Cf. paper by E. E. White: Religion in the School, Proc. International Congress of Education of the World's Columbian Exposition, published by the N. E. A., N. Y., 1894, p. 295. "The American public school assumes that the family and the church have given some attention to the religious instruction of children, and that its pupils are not ignorant of the existence of God, of man's accountability to him, and other primary religious beliefs." (p. 298.)

[2] For example: "For five years I held daily chapel exercises. I read a selection from the Scriptures, the school then stood and chanted the Lord's prayer, and sang a hymn. We found that these chapel exercises were helpful to teachers and to taught. They certainly sweetened the whole school day. Catholics and Jews made no objection, and they usually participated in the morning's exercises. Any attempt to drop 'chapel' would have been resented by pupils and by patrons."

human ideas, emotions and passages of Scripture as appeal to the common consciousness of the people. But these should be treated with such reverence and such a spirit of deep conviction as prevents all impression of perfunctoriness and artificiality.

Parts of the Bible deserve not only to be read before the school, but also to be studied as masterpieces of literature. The study of literature, I take it, is not chiefly an analysis of grammatical or literary forms, but also an appreciation of human life as revealed in its records. He who properly studies a masterpiece of literature comes into its moral and spiritual atmosphere. Some of the psalms and proverbs, the beatitudes, some of the parables, the description of charity—these, studied merely as literature, without any touch of dogmatic interpretation, become a means of real spiritual culture. We already use other masterpieces of literature in precisely this way.

Religious culture through the atmosphere of the school, through assumption and incidental allusion rather than through formal instruction, requires that a religious tone should pervade the whole school. Every department and every teacher should sound the same note. Therefore, only persons who reverence God and show that reverence in their lives should be appointed to any teaching position. Let there be no discrimination against Catholic, Protestant, or Jew, but rigid discrimination against all candidates who are not likely to be a positive spiritual influence.[1]

SPECIAL PROBLEMS CONNECTED WITH THE HIGH SCHOOL AGE.

Most of what has been said applies to the elementary school as well as to the high school. But other parts of the problem are peculiar to the secondary school because it has to deal with pupils at a relatively distinct stage of mental development, the early and middle years of adolescence. During these years all the elements of the personality come into solution, so to speak, preparatory to the crystallization of maturity. Here, possibly, more than in other grades, the teacher should be an educator rather than a mere instructor, an organizer of character rather than a mere training master. In

[1] Several principals lay stress upon this point. Thus: "A thoroughly good teacher with high ideals is the best help. Moral and religious training comes then almost unconsciously." "Give me freedom in selecting teachers, and I will give the school a moral tone that will be healthful in every detail. A weak teacher with a moral text-book is soon a huge joke to all students." The aim of his school, says this principal, is to teach literature, history, and science so as to show forth the power, wisdom, and goodness of God. "This is our aim," he says, "and we fall short only where the personal character of the teacher falls short."

the earlier grades the teacher's work consists in larger measure in training to right habits, the inner meaning of which is mostly beyond the horizon of the child-mind. The inner life of a child is comparatively slight, and it is of necessity lacking in co-ordination. But in adolescence self-conscious co-ordination is spontaneously undertaken. The teacher now handles, arranges, combines the inner motives of the moral personality. This is another reason why the high school cannot help entering the sphere of religion as either a positive or negative force. To conduct recitations, laboratory exercises and examinations is only a part of the teacher's functions. Back of these, and permeating them with spiritual force, should be some sense of bearing a holy mission as revealer of life to youth.

This implies three things—the impartation of outlook, of inspiration, and of stimulus to service.

1. There is a distinction between seeing things and having outlook. "Elisha prayed and said, 'Lord, I pray thee, open his eyes, that he may see.' And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire." (2 Kings, 6:17.) There is more to be seen in any mountain or plain than geological, botanical and zoölogical specimens; more than erosion, growth and decay. There is more in history than men and tribes and nations; more than war and politics and industries; more, even, than learning and art and religions. So, also, in getting a livelihood and taking our place in the civil and social body, there is involved more than dollars and dinners, offices and honors. Even in the workshop, the home, the polling place, we are each taking part in the mighty spiritual drama of man. To study nature and history and our occupation without considering the meaning of it all, without securing outlook as well as facts, is to miss the climax. A high school student will, of course, grasp little of the high philosophy of these things. It would be easy, too, to set him dreaming and to make him undervalue plain earth and good shoeleather. But he has a right to such outlook as he now becomes capable of. It is natural for him to take the second and deeper look at things, and a teacher has no higher duty than to help him realize that there is a divine meaning in all the objects that he studies.

2. Emotional inspirations naturally follow. Let us be done with the outworn idea that schools exist to train the intellect but not the feelings! The school is to train for life by means of life; and of our life deep and noble feeling should form a large part. Middle

adolescence is a peculiarly favorable period for giving a right "set" to this element of personality. In the high school exuberant feeling should find itself at home, and discover wise direction toward noble objects. The exuberance of youth will soon enough be checked by the chill of mature occupations. Too soon, indeed, for is it not one of our greatest deprivations that our daily occupations are so often carried on without the glow of any ideal inspiration?

3. With outlook and inspiration there must go service of others —what we might call laboratory work in moral and religious training. To this end the school itself can be organized as a society of mutual help animated by the thought of the fatherhood of God and the brotherhood of men. Moreover, there should be a connecting link between the moral life of the high school and that of the community. On the one hand, the pupil longs for worlds to conquer. He wishes to find a mission, and to count for something in the life of the great world. This shows that he is ready to be initiated into the preliminary degrees of social responsibility and service. This is the time for him to learn, through practice, that to live the life of a man is to give life freely for others. On the other hand, the cleanliness, the health, beauty, and order of our cities and towns suffer because no connection has been effected between the moral impulses of high school students and the collective life of the community. In the same way religion suffers because the formative years of youth slip away before one learns the divine side of our social relations. The high school student is not too young to begin to lay hold upon the thought that to serve one's fellows is to participate in the deepest aspect of nature, of history, and of human life—that it is to become a factor in the spiritual movement of the universe.[1]

Many of our high schools are probably doing all that has been suggested. But others are not doing it, and are not attempting to do

[1] "From the pedagogic standpoint," says a close observer, "the withdrawal of the religious basis of the school curriculum has a decidedly pernicious effect upon the whole tone of the school. It is most unfortunate that because men cannot settle their sectarian differences, the most effective and potent instruments for character building are withheld from the teacher's use."—(R. E. Hughes: The Making of Citizens, A Study in Comparative Education, N. Y., 1902, p. 191.)

"We hear a great deal of discussion about religious education in schools. Now I cannot but believe that if teaching could be carried on more thoroughly in the spirit that I have tried to indicate, it would be felt more and more that in essence all education is religious. For what is religion but the constant recognition that life has to be lived in the spirit of the whole, that we are not fragments, that the world is not a collection of fragments, but that our lives and the life of the world form a real whole?"—(J. S. Mackenzie: The Bearings of Philosophy on Education, Int. J. Eth., 8, p. 438.)

it. They are drifting upon a tide of sentiment that is unconscious of the deeper meanings of education. But the tide will turn. Religion is too deep seated in the human soul, it is too closely concerned with human progress to permit any permanent separation between itself and any part of general education.[1]

THE CHAIRMAN:

Professor M. Vincent O'Shea, of the University of Wisconsin, will discuss this question further.

MORAL TRAINING IN THE HIGH SCHOOL.

PROFESSOR O'SHEA:

Ladies and Gentlemen: I have a complaint to make. I asked President James to relieve me from the discussion of this particular topic. He refused to relieve me. What I shall have to do now reminds me of a story told by President Angell. An instructor asked a student to construe a Latin sentence. The student said he could not, and added, "But, Professor, if you are willing, I will make some general remarks on astronomy." I have some general remarks to make.

CONDENSED REPORT.

The very first step to be taken in moral training in the high school is to make the studies of vital significance to each pupil. Mere formal discipline and drudgery must be abolished. What the high school pupil stands in need of is to study concrete, vital situations. Everything must have a life-relation, and the school must help the pupil to see the bearing of all he studies upon his real problems. In his literature he should gain genuine views of the highest social relationships of people, and he will then be likely to assimilate himself in some measure with these situations by imitating them. In history he should have presented to him in the most real way the best types of character in individual and political life that are within his sphere of comprehension and appreciation. In science he should become acquainted with the world as it exists about him—the animal *life* (not simply anatomy), plant *life,* and the physical phe-

[1] "What are the functions of an American state touching education? No one can enumerate them. They run into every instrumentality which makes for physical, intellectual, and moral advancement in harmonious company." . . . The function of the state is to keep the public schools "free from religious intolerance, while it advances the common belief in the reality of a living, omniscient God."—(Andrew S. Draper: Functions of the State Touching Education, Ed'l Rev. 15, pp. 112f.)

nomena that are occurring about him continually. Such significant study will reach the boy's native interests, and it will not only occupy the attention, and so keep it off from forbidden subjects, but it will in addition furnish ideals of conduct toward which the will may strive.

It is perhaps a familiar thought to-day that the boy who can use tools with precision, and work toward a definite end with exactness gains valuable experience in bringing his activities into accord with law. Whim, caprice, lack of clearness and definiteness are quickly punished in manual training, while the opposite qualities are as quickly rewarded. Of course, the value derived from this experience is not of universal worth. Respect for physical law does not imply respect for the moral law in all situations; the former is simpler and easier than the latter. But in the evolution of the individual the accomplishment of the lower in any activity aids in the accomplishment of what is higher therein. For this reason manual training, though apparently so remote from moral training, is nevertheless of service to it if it come at the right season, and as a foundation for more complex and subtle training.

In football the individual struggles with his opponent, but at the same time he works for his group. He subordinates himself in some measure that the group as a whole may prosper. And in all he does he is bound by the rules of the game to which all give assent. To transgress them is to commit an offence, while observing them scrupulously will result in giving everyone a fair chance; and this in principle is at the bottom of all social conduct. It should be added that as in manual training so here—experience in playing the game ought not to be rated too high. Honesty on the football field does not insure honesty in examination; though the simpler and perhaps physical sort of honesty is fundamental and in a way tributary to the higher thing.

But when the pupil plays the game as a business its value may be called in question. The ancient Greek philosophers who attached so great importance to the worth of games in education realized that when they were pursued in the professional spirit they corrupted the moral nature. It seems that in our high schools today there is grave danger of athletics being reduced to professionalism. It makes little difference whether the pupil plays for money or for the renown of his institution; if his sole ambition is to win at all hazards, and he competes not for the pleasure he derives from the experience but for the prize, he is from the subjective side a profes-

sional no matter how he may be classified technically. The present-day conception of the function of athletics in our schools seems altogether wrong. A few men give themselves mainly to this activity while the great body of students have no experience at all and are deriving no benefit of any consequence from games and plays. What is now needed above everything else is to develop the game idea in our schools, and lessen the importance attached to interscholastic athletic competition.

The pupil should have a large amount of freedom to enter into vital relations with his fellows. He must live *with* not simply *near* them and he must work with them, and so learn the great lesson that if he aids them in any way he will receive benefit in return. If he is generous, generosity will be extended to him. He must discover that honesty and every other cardinal virtue really pays in the end. But he can never learn this effectively if he sits alone in his seat and performs his tasks alone, and recites his lessons without aiding or receiving aid from anyone.

These considerations emphasize the value of a measure at least of self-government in the high school. The pupil whose conduct is shaped largely by external authority can not profit greatly in his moral life. He gains headway only when he has a chance to aid in working out the rules which he must observe. In this way under skilful direction he is led to appreciate what sort of behavior in a great variety of situations is essential on the part of every one in order that the existence and happiness of the group may be continued.

Morality is not in real life a thing set apart by itself; it relates simply to the manner in which the activities of daily life are carried on. When moral conduct is isolated, and made a subject of speculation it may become of intellectual interest, but in its pursuit the pupil may gain little or no benefit in his practical life. Men treat of ethics who in their daily activities observe none of the principles they discuss. These principles have not become organized into conduct; they have not touched the springs of conduct. On this account relatively little importance in moral education in the high school is to be attached to the formal study of ethics as a science, though unquestionably the discussion of concrete cases within the pupil's immediate experience and environment may prove of some avail. But it must be emphasized that these cases *should lie within the pupil's immediate sphere of conduct.*

Modern psychology teaches us that every normal human being,

especially in the early years, must be active in some direction, and it is our business as educators to determine this direction by suggestion of a positive sort. Mere negation leaves the individual either inert or with the wrong tendencies which we would inhibit. It often results in inciting the conduct which is sought to be prohibited; and even if it does temporarily arrest evil action, it does not draw the attention of the offender away from the forbidden act, it does not cause his energy to flow into channels productive of good, and so whatever it accomplishes is but fleeting at best.

After all the chief consideration in moral training in the high school, or anywhere else for that matter, must always be to place in the schoolroom strong, attractive moral men and women, such as have a delicate appreciation of what is right in the varied situations of daily living, and who have organized their appreciations into vigorous conduct. Let our boys and girls work and play with such instructors and they cannot fail of being determined by them for good in very large degree. Of all methods for improving the moral life of youth, this one is of chief importance.

The Chairman:

Principal Tompkins, of the Chicago Normal School, will close the formal discussion upon this topic.

Principal Tompkins:

Mr. Chairman, Members of the Conference: I was very sorry to be late at your Conference this morning, but I missed my train and I did not know that Evanston was so far out of the world.

To affirm that the high school should give attention to the moral and religious training of the pupil is to me nothing more than to affirm that the high school should educate the pupil. I think we have made a fundamental mistake in the fashion of slicing up the character of the pupil to be taught. In one section we collect his ethical nature, and in another his religious nature, and if these have been cultivated we think there is still something else to be educated. I do not think that is so. I think that the education of the ethical and the religious life takes care of the entire life. And these are not separate divisions of life. Whatever urges life upward is essential to the one of these as it is to the other. You can name nothing in the life of the pupil you could desire in one but what is essential to the other. Unless the pupil is being made honest and upright by his school work he is not being educated; neither is he being moralized, neither is he being made religious. Unless he is pure

and simple and without guile he has none of the three. Unless he has broad views of the moral and physical world he is neither the one nor the other. Unless his life tends toward truth and God he is not educated, neither is he ethical nor religious. So I have been unable in all the study I have made to put my finger on any element desirable in the religious life that would not include the ethical and be essential in his education. Or to reverse the statement, I have been unable to find anything desirable in the education of the pupil that is not also essential to his moral and religious nature. We know very well that education is based on the identical impulse which makes for the betterment of his moral and religious being. He can be educated simply because he is personally responsible, because he can set up his ideals of life, because he feels they have a claim upon him, because he is striving to realize his other and better self. If there were no such striving in his life he could not be educated. The fundamental impulse in education is an ethical one after all. It goes without saying that a high school that did not keep in mind this complete development of the pupil in the process of his education would be missing the mark very widely. That need not be argued here.

There is one point I would like to emphasize and that is that this process is carried on not necessarily by separate program but it is essentially inherent in all good teaching. We have heard sometimes that we ought to have a place on the program for cultivating the sense of the beautiful—the aesthetic sense. I have no objection to that, but a school that does not cultivate the aesthetic sense by every process of thought is very poor. The way to cultivate it is to teach school for all that it is worth and the rest will take care of itself.

We have talked of a separate place for moral instruction. I once gave a course of lessons of life and conduct. I approve of such a course, but there is a more fundamental way to do it than that: teach school for all that that means and you have touched the ethical and the religious nature. There has been much discussion as to whether religion should be taught in the public school. I have little interest in that question. I have seen schools that had religious training, so-called, regularly in the morning, and they were very irreligious schools in spite of all that. That can be possible, you understand. I know of no better way to cultivate the religious nature of the pupil than simply to teach school with the full mean-

ing of that word, and the person who relies on this slicing up is likely to fall short of the end.

A high school deals with a peculiar phase of his life. A high school is not a place where certain subjects are taught. That does not distinguish it from other schools. You can say it is a place where they teach algebra and geometry and Latin, but that does not define it. There is no way I know to define a high school except as a certain phase in the developing life of the pupil. It is just this. A high school is a phase of life when ideals begin to dawn, when self-consciousness begins to clarify itself, when pupils begin to take an interest in their own lives. Should we fail here to help the pupil to come into clear consciousness of his powers and possibilities? The high school teacher has a great opportunity in this one thing. This is the time of life beyond all others at which the life of the pupil is to be shaped for all time. It is now if ever that the pupil's life is to be determined by proper ideals. Here it is to be decided forever whether he is to continue the "easy valley way or whether he is to take the rugged mountain road to the holy city." The high school has its special opportunity in enthroning ideals. The teacher who fails to point the pupil to the higher ideals of life has failed to make him religious in the best sense. Somebody has said that the high school is the place where the pupil is trained first clearly and distinctively to be an independent searcher after truth. Then he is trained to walk by the light of his own thinking. Oh, what a revelation it is in the life of any individual when he comes to perceive that he can search out truths! In the high school if the pupil is trained to be passively receptive of course that is defeated. The pupil has no right to graduate until he is self-propelling and self-directing in the search of truth. I do not know any higher moral quality given to an individual than this. He ought to graduate in history when he has a love for that subject. He ought to be able to state for instance in a science or in his rhetoric the single idea that it enfolds, and to construct the subject by its creative idea. A pupil ought never to remember anything in school. They don't do it anyway. I remember a beautiful statement of Swing's. He says with lamentation, "I have forgotten. What matters it? The poet has taken me by the hand and led me to the heights and I have never yet descended."

Did you ever think that thinking is religious process? *Thinking,* I mean, downright thinking, just thinking, true thinking, accurate thinking, is devotion. Two and two make four is not secular; that

is divinely appointed. We do not fix it. In his study the pupil is yielding himself to the divine order of the world. I saw sometime ago in a beautiful preface to an old arithmetic this statement: The author after making his apology for writing his book, as every author ought to do, says this, "And now I commend you to the grace of God who maketh all things by number." This is left out of the new arithmetics. Without jesting at all, I believe that a teacher has no business to teach arithmetic who has not that sense of the divinity of number in him. When the student is working out his geometry he is really devout. We talk about altruism as being the great thing in life. Altruism does not mean that we simply attend to our neighbor and our friends. Man can lose himself in the great eternal truth of this world. I do not know but that if you will trace out these processes you will easily see that any process that you go through with is really bringing you nearer to the creative energy of the world. Illustration: We talk about forming concepts. Emerson says that in a generalization there is an influx of the divinity. After I read that statement I had a new sense of what it meant to lead pupils to generalize. Did you ever stop to analyze what it is a man does when he forms the concept? He is trying to find the nature of the energy that produces the thing. It is nothing more than his craving for touch with the creative force of the world. If he did not have that craving for unity with God he never could have this craving to know what the truth is. In it all he is simply feeling his way one by one, a little farther back, until he comes to the creative force of the world. Somebody has said that beauty is God manifest to the senses. So running through the entire process there is this thought which brings the pupil into close touch with the infinite life everywhere. The school is a place to think. Now thinking is the process by which man passes from this visible world to the invisible, from the finite to the infinite, and I do not know that any other conception of it can be made. If the pupil did not crave the touch of the infinite he never would think. He would have no motive to think. You know how deep is the song, "Nearer my God to Thee." It voices the impulse to all thinking. Of course I know we have trained ourselves to a narrow view of this conception. I am not speaking as a church man, I am speaking strictly as one who has tried to analyze this process closely, and I have been forced time after time to a clear conviction of the unity of this whole matter in education and that our thinking process is to bring us a little nearer

God. You can put whatever else into your religious convictions you wish, but there is one thing you will have to put into it, and that is that it is a craving, a thinking, a striving—nothing more or less—striving for unity with God, and all the processes of education are to bring the pupil to a realizing sense of this unity.

THE CHAIRMAN:

In justice to the other topics on the program we cannot devote more than one hour to the general dicussion of this very interesting topic. I will second President James' request that those of you who wish to discuss the question will please send your names to the chairman. No one can be recognized from the floor so long as we have others listed ahead. We shall have also to restrict the time of this informal discussion to five minutes for each speaker.

Professor J. F. Brown is the first to talk on this question.

Professor Brown is not present; we shall therefore listen to President Miller of Ruskin University.

PRESIDENT MILLER:

Mr. Chairman, Members of the Conference: It seems to me that the chief point thus far in the consideration of the teaching of morality in our schools is that our idea has been that we cannot make the teaching of morality concrete, that we must make it very general in order to keep from offending people, and the result has been that most of our teaching on that line has been about as indefinite as one of George Eliot's character's knowledge of Latin. You remember that she said he had a good knowledge of Latin in general but no knowledge of any particular Latin. We think that it is a good thing to teach morality in general, but that we cannot teach any particular application of morality in our schools. That, it seems to me, is the fundamental mistake. One of the objections to religious or sectarian teaching in our schools has been that we have made the matter too concrete, in a verbal form at least, that we have insisted upon certain formulated beliefs, and so religious teaching from a theological point of view has been ruled out of schools not denominational. Now the question confronts us whether it is not possible to reduce morality to something of a concreteness without religious formality. I believe it is possible. It has been a surprise to me that we have overlooked some of the most important maxims of the great educators of the world. The greatest teacher that ever walked the earth said, "He that would know must do." That is the substance of it. "If any man will do my will he shall know the doctrine" and that is absolutely the only way of

ever knowing anything—by doing it. Tolstoi says, "You cannot develop moral character without manual labor." Froebel declared himself as convinced that manual labor was essential to the highest development. Ruskin said, "The highest and best method is wholesome human employment," and he further said, "I would have belonging to and surrounding every parish school enough land to employ all of the pupils in fine weather, and also a carpenter shop." How much have we done toward putting that into operation? It is true that our manual training has to a certain extent filled this want, and it is a fact that after the introduction of manual training in the Chicago schools the number of young men passing from the grammar grades to the high school increased from ten per cent. to twenty-five per cent. What does it mean? Simply that when you put the boy to work so that he does something he will take an interest in his school work. An old citizen of Seymour, Iowa, told me that a number of citizens of that place had discussed the matter of how many young men had gone out and made a career. He said that very few of the boys from the town had made a success, while those from the nearby farms had been almost invariably successful. He gave it as his judgment that the reason for this was that the town boys had had nothing to do while pursuing their studies, whereas the farm boys did the chores morning and evening and worked during the summer vacations. That is, the boys on the farm were doing something. Now, why is it that a greater proportion of girls graduate? Girls have something to do. Our small towns and our cities have become moral and intellectual grave yards for our boys because they have nothing to do. Now, is it possible to apply this to the question in hand? One of the most significant things in the address last night was that in the school of the future we may be able to employ the high school pupils in carrying on the work of our municipal institutions. Let us not look to our Rockefellers and our Carnegies, but let us by taxation of the people put into the public treasury enough money to establish school farms and school dressmaking shops, and everything else needed for industrial training. Can it be done? You know that at Tuskegee, Alabama, Booker Washington has eclipsed all of us and has demonstrated the fact that colored people can make a success of education and earn their living while they are getting their education. I make an appeal for as good an education for our white boys and girls as Booker Washington furnishes for the colored boys and girls.

THE CHAIRMAN:

Professor Fischer of Wheaton College.

PROFESSOR FISCHER:

Perhaps I may be allowed to complete the address interrupted yesterday morning. I remember that Kant, I believe it was, was criticised once in regard to his system of philosophy in something like these words: "He elaborated a perfect system of philosophy and when it was finished he found that there was no God in it. So he was compelled to drag him in at the back door." I have been listening to the discussions yesterday and this morning and I have been impressed with that lack in the moral and religious training in the high school. I am very well aware that many will not agree with me, and yet I feel that this is such an important matter that we ought to speak plainly and earnestly. The thought of personal obligation—my personal responsibility to God, is the thing that is needed to develop good Christians and it is the essential thing in getting religion. I enjoyed very much the address by Professor Coe. I should, I think, eliminate the word Jew, not that I hate the Jews, but the God of the Christian is the God of the Bible, the God of the New Testament as well as the Old Testament, and we should fail to honor Him as we should if we did not recognize clearly the difference between the believer in God as revealed in Christ and one who rejects Christ. Now, this may seem like needless theology, but I insist it is not. Let us believe in God ourselves. Let us not be afraid to let the students know this. Let us insist on it that this is a Christian nation, and that being a Christian nation, all its education should be imparted in the spirit of the religion which Jesus Christ came not only to teach but to exemplify in His life.

THE CHAIRMAN:

I have no other names here of those who have announced their intention to speak. I shall be glad to recognize speakers from the floor. I am sure there are more of you who have something to say.

Professor Drummond, of the University of Nebraska.

PROFESSOR DRUMMOND:

I have been comparing the religious instruction in the American high school with the religious instruction in the German *Gymnasium.* I must say that I have certain regrets when I make that comparison. There is a large element of religious instruction in the German *Gymnasium* that I should like to see in the American high school.

We of course know that the American high school pupil has very little knowledge of the Bible to begin with. We tried to read Lowell and Whittier with our students and we found that ten students out of thirty did not understand certain lines applying to Mount Sinai. Furthermore, our students have very little information of the development of religious institutions. The student who comes from the German *Gymnasium* has three years' instruction in the History of Religion. He knows the difference between the Greek and Roman church. He gets an insight into the inner workings of history that we do not get. Our American students study history superficially. It is the simple, the external element in the history and not that very core that we find in the history of religion. I know that there are certain difficulties in introducing that work. There is an objection to formal instruction in the Bible, and that is to be justified from the complex nature of our people, and yet I have my regrets that that kind of instruction cannot be given in the high school. We feel definitely what the influence of the Greek and the Roman literature was upon English and German literature, and yet our students have no conception of the influence of the Bible—the main influence upon English literature after all.

Now, there is another element that I wish to emphasize and that is this, that every one who has at all seriously looked at the German *Gymnasium* and has looked at the American high school will concede that the religious spirit in the high school is far superior to the spirit in the German institution. I believe that is due to a lack of formalism in our teaching, and also in part to the presence of women in our high schools. I do not at all believe in turning over the high school to the women, but I do wish to say that that high religious tone that prevails in our high school certainly is due to them in a very large degree. I must take issue with some things that Professor O'Shea said this morning. The tendency is toward manual training and toward the sciences, I very readily agree, and yet I do not want to see our secondary schools turned entirely in that direction. It seems to me that our drift is going a little too much in that way in that we are not encouraging the live teaching of literature and the languages—the culture studies. I do not wish to discourage the manual training idea, but I do not like to see everything going in that direction. It seems to me there is an undue outcry against form. I am sure that our American high school is going to develop in the direction contrary to form until we do not understand forms at all. How many high school gradu-

ates are able to read a paragraph of Macaulay and get an understanding of the spirit back of it? The reason for that is that many of our philologists have not taught philology in the proper spirit. The fact that men have taught philology who have simply become formalists does not mean that the form cannot be taught in such a way as to reveal the spirit back of it. That teaching of form thought I want to see in the American high school.

THE CHAIRMAN:

The next speaker is President Mauck of Hillsdale College, Hillsdale, Michigan.

PRESIDENT MAUCK:

Mr. Chairman: This discussion brings out a line of demarcation noted before. Our view-point really depends upon the word "may" —"What *may* the high school do—" Grammar was referred to this morning. It seems by that word "may" that we have power under the law to do what we are fitted to do. It has occurred to me in this discussion that we have been undertaking to show what the high schools and other schools are able to do, provided they have the authority to do it. There seems to be in the minds of all the idea that it would be very helpful if all the schools had the right to place their sanction on religion as the basis of moral instruction, but that unfortunately the courts of the country are against that right. I regard the courts as entirely sacred, but the position of our courts is changing from time to time. We talk about the separation of church and state. That was brought about by certain people who protested that the state should not prescribe the form of their worship, that the claims of religion were so sacred that they should not be prescribed. If some of those people who thought thus were to see the things that are prescribed today they would almost rise from their graves. We are having decisions in the State of Michigan and in the State of Wisconsin along that line. It depends largely upon public sentiment.

I can speak for an institution in the West, a State University. The president of one of the other institutions said to me, "I would be glad if our denominational schools had as high religious tone as we have here at the State University." Why was it? It was because that was in one of the new Western States where the decisions of the courts do not bind them yet. I know thoughtful men of the present day who predict that in these Western States the decisions of the courts will be so shaped by the new sentiment as to be in

favor of such a position as Professor Coe took. We will find in some parts of our western country that the State is not only permitting the public schools to teach religion, but is even encouraging them to consider it an absolute duty. May the time soon come when we will all agree that the public schools should take a positive view in the matter of the religious training of young people.

THE CHAIRMAN:

Dr. Charles McMurry, of the State Normal School, DeKalb, Illinois will be the next speaker.

DR. MCMURRY:

One of the dominant tones that is running through the discussion this morning is that whatever of religious instruction comes up in our schools comes up as a natural growth, you might say as a spontaneous incident of the whole life and teaching of the school. It has occurred to me that it might be well for us in the high school to consider how far our present course of study in the high school, if utilized and appropriated for what is in it, would inevitably teach many or perhaps all the essential elements of religious thought and spirit. For example, we have the history of Europe and of the United States. Perhaps the most powerful and greatest central influence from which our modern history has sprung is the Reformation and the life of Luther. Then there is the reformation in England and the later Puritan development in England and the extension to this country and the results of it. How is it possible historically to trace up and understand these things without understanding a few of the simplest ideas of our present Christian civilization and of almost every one of our present Christian sects? I think that a good deal about this question, for example, as to how far the life of Luther influenced his time, can be taught in the common schools, below the high school and in the high school. We cannot understand these things, we cannot understand the most powerful forces in American history except as we study the life of the Puritans and of such men as William Penn and the earlier patriots and fathers of our political and social life. We cannot get at them and know anything about them without seeing the Christian conviction in which they lived and moved. These things are in our school course and will never get out. Why should we not use them for all they are worth? They are the most powerful elements in history. It is worth while for us to consider how far the roots of all these great Christian and moral and religious ideas are alive in the lives and convic-

tions and results of our history. How far can we teach history without bringing this out?

The literature that we are trying to cultivate in the grades of the common school and in the high school—literature of this country and of England, the poems of Whittier and Longfellow, the writings of Emerson, Shakespeare, and the great masters in English prose and poetry—are saturated with these profoundly religious ideals so appropriate to stimulate our young people. They are almost as sacred to us as our own Bible, they are as pure in the essence of religious culture as anything we have—as the Bible itself, and they are in our course of study. They are the things we are making use of in all the grades below the high school and in the high school. The great question is, How shall we utilize this rich material? The teachers must solve that. Can we introduce into the high school the great biographies of great people in the history of our own country and the world? We know that in Bible and church history in all countries where Christianity has prevailed that the influence of the biographies in the Bible has been profoundly significant in the education of nations, of children, and of older people. The life of Wesley, the life of Luther, of Whitfield—these are not outside of our civilization. We must understand them. One of the first things we should do is to dig up and find out what these treasures are and then make use of them.

The Chairman:

Professor Folwell, of the University of Minnesota, is the next speaker.

Professor Folwell:

There is one word which I think ought to be said before this discussion closes, and that is that we are expecting too much of the schools which are already loaded down. As a teacher of political economy I have to discourse upon the topic of division of labor. It is a mistake to expect too much of our schools and too little of the family and the church. We ought to ask less of our schools.

In regard to the matter of religious instruction I think this ought to be said. In our public schools there should be, following this principle of division of labor, no place and no excuse for anything like sectarian instruction. I do not want the Sandemanians or the Dunkards or the Old-Two-Seed-in-the-Spirit-Predestinarian Baptists "monkeying" with my children. I have a right to send my children to the schools for school work, to have them let alone

in their religion. As for morals, I do not care as a teacher for an opportunity to stand up and tell my pupils that honesty is a good thing, or that virtue is a good thing. I do want an opportunity to let those students see that I am a square man, that I do not deceive, that my word is good, that what I am today I will be tomorrow. That is the opportunity for the teacher—to lead a true, square life before the student. I do not care for any opportunity to talk "goody" to a student. My last word is that when we shall simply keep school as school ought to be kept, we shall be giving the best moral instruction possible.

THE CHAIRMAN:

Mr. R. E. Cutler of the Chicago Schools.

MR. CUTLER:

I rise to speak for the Chicago high schools because I am aware that there is an impression that we in Chicago are a very wicked set, and the President of our Normal School has said that religion is barred in Chicago high schools. I simply wish to give a personal testimony that I have been teaching in Chicago in the high school work for the last eighteen years, and during that time I have felt entirely untrammeled in every way, shape or manner in regard to moral and religious instruction in my classes, no matter whether American history, or geology, or astronomy, or civics, or political economy, and I have taught all those subjects. When a question comes up in science we try to present both sides in the utmost freedom. When there is a question of the religious tenets involved in the discussion I simply point it out, and whether in the history of the ancients or modern European history, we have discussed it with the utmost freedom. If there was the question of the attitude of science to the eternal laws we have discussed it with the utmost freedom, and during the eighteen years there has not been the least hint that I was going too far and that there ought not to be discussion of moral and religious questions in connection with our school work. I can say this for Chicago, and knowing that I can say it of Chicago, I do not hesitate to say that I believe it depends upon the teachers who are here assembled how much moral training, how much moral instruction, we have in our public schools. If we desire it, if we are imbued with the principles of morality sufficiently to love to teach and to present those ideals to our classes I believe we have perfect liberty to do it, and I do not believe that there is any law of man to interfere with us.

THE CHAIRMAN:

Professor Hollister, High School Inspector for the University of Illinois.

PROFESSOR HOLLISTER:

It has occurred to me in all that has been so most excellently said that one important feature in regard to moral training in our schools has been overlooked. I refer not to the teaching so much as to what we may call the general spirit of the school as manifested in the management of its business affairs, or in what generally comes under the term of school discipline. It does seem to me that in this factor we have a very important consideration. Let me illustrate by a case in point. It was my pleasure a few years ago to visit two large high schools in a certain city. The first one which I visited was dominated by that spirit of humanism which led the pupils with the teachers to recognize each other's rights and to look carefully into the welfare and the comfort of all. At that school I found that the spirit of freedom and the spirit of self-confidence and self-direction on the part of the students was most admirable. At the second school I found just the opposite conditions. The school was dominated by the spirit of the martinet. It was the spirit of emphasized control, the spirit which said that, "I, the principal of this school, expect to direct and govern it in all its details." I found the teachers in a spirit of silent rebellion against this thing. I found the pupils, who were led from room to room by the teachers—I found these pupils in rebellion against this thing, and I found them devising all sorts of means and methods by which they might infringe so far as they dared against such arbitrary treatment. Here, fellow teachers, is a case of the highest type of moral training on the one hand, as over against the strongest and most striking type of immoral training on the other that could be possible in the spirit of the school. Another thing is the matter of sanitation in school. This has its place. You know the adage, "Cleanliness is next to Godliness." We must not lose sight of these considerations. I am inclined to think of this by the concrete illustration brought to our minds by these two adjacent communities, the city of Chicago and Evanston. I presume that President Tompkins meant when he said he did not know that Evanston was so far out of the world that he was really glad to get out of the world. Evanston is in the world and not of it. I believe that those of us who have enjoyed its hospitality and the beauties of its

surroundings and its home life can fully appreciate this fact. Not a word against Chicago. Chicago is doing all she can do considering the great masses of indigestible material, and the dirt, and the smoke mixed in, with which she has to deal. God bless those who are making such heroic efforts to help Chicago! Here is an illustration of the principle, and it comes out not merely in our largest cities, but in the villages—the question of proper cleanliness and sanitation and its influence upon school life. If we can get these seemingly gross, materialistic things settled properly we shall do very much in the matter of the moral training of the pupils in our schools.

THE CHAIRMAN:

President King of Cornell College.

PRESIDENT KING:

Mr. Chairman: I have been very much gratified at the strength of this program and discussion. I have received some new help, and I hope we all have, first, in the fact that in our high schools we can and do practically teach religion. I am glad to hear that illustrated by brother workers in the high school. That is a valuable acquisition. If that were sown broadcast through society it would be of great benefit in certain circles. I am glad also to see that there are better things ahead, that we can do better along this line than we have been doing. The trend of this discussion is very helpful in that direction. I am glad further that intense denominationalism and intense sectarianism have received a severe slashing and condemnation, as they should. I am glad further to believe that infidelity and irreligion on the other hand have received corresponding censure and condemnation. In other words, that the field of the high school is in the center, if I may say so, between irreligion and infidelity on the one hand, and narrow sectarianism on the other hand, and that it has there a genuine field which allows it to be religious, elevating and ennobling. I have been comforted very much in the trend and results of this discussion and I hope that its results may go out broadcast over this land and elevate the public sentiment so that our educators and our school instructors shall feel that the high school and all the public schools may be and should be fields of religious and moral education.

THE CHAIRMAN:

Superintendent Whitney, of the Elgin, Ill. Schools.

SUPERINTENDENT WHITNEY:

Ladies and Gentlemen: It was my privilege a year ago to note down during one day's visits in high schools the points that I regarded as distinctly moral instruction in the various work of the school without the teacher knowing what I was noting or making any unusual attempt at moral instruction. I noted more than a dozen different things that were distinctly moral. I will mention only three. The recitation of the Lord's prayer by the class in the morning; a discussion of the Battle of Hastings and the bringing out of the point that the Normans spent the night before the battle in prayer while the Saxons spent it in revel; in the study of Paradise Lost, as you know, one of the purposes of the author in writing that poem was, as he states, to

"Justify the ways of God to man."

The discussion arose as to whether he did it, whether he proved his case, and the burden of the testimony of the class was that he had "justified the ways of God to man" in his poem.

I judge from some of the remarks this morning that there is a little misunderstanding on the part of some in regard to the legal phase of religious teaching, and the legal phase of the use of the Bible in the United States. It was my privilege a little over a year ago to make a study of the question in all the States of the Union. There is only one State that prohibits the use of the Bible, and that in a modified way, according to the extract of the decision of the Supreme Court of Wisconsin given by one of the speakers this morning. There are decisions of State Superintendents in, I think, six or seven other States prohibiting the use of the Bible in schools, but that is not final for it has not been passed upon by the courts, where the chances are that the decisions of the State Superintendents would be reversed. Massachusetts is the only State that requires the use of the Bible.

THE CHAIRMAN:

We should not take more than five minutes more.

Mr. E. C. Page, of the DeKalb Normal School.

MR. PAGE:

I shall make only two remarks, and one is, by way of emphasis, of the value in the religious teaching in the schools of the personal

character of the teacher. That to my mind is a most essential thing. If the teacher is a religious man, a moral man, not in the way you put on your coat—wearing his religion and morality—but in the essential makeup of his being, through and through, religious and moral, he cannot help but be a religious teacher, unconsciously and unobserved and unobtrusively, every day of his life and every moment he spends in the recitation room, in the corridor, or wherever he may be. It will come like the sunshine and like the rain.

And then another point. I believe that every teacher should have convictions, political and religious, and that he should not on proper occasions be ashamed to express those convictions, not by way of enforcing them upon others, but so that it will be known that he has convictions. We have too much in politics and in religion of the jellyfish spirit of life in these days. We need to believe something. I made the remark to a class yesterday that I am not so sure that it is so radically necessary that we shall believe this thing or that, as it is that we shall believe *something*. *Believe* it, I mean; not have an intellectual apprehension of it. And if we believe in our religious matters and political matters, it will help us in our teaching in the school.

THE CHAIRMAN:

Does Professor Coe care to take a minute or two?

PROFESSOR COE:

I feel that this discussion should not be prolonged; I will therefore try to be exceedingly brief. In the first place I desire to lay more emphasis upon the remark made by Mr. Cutler with regard to the responsibility of the teacher. The responses to the questions referred to in my paper show very clearly that the center of responsibility for the moral and religious element in teaching is in the teacher himself. For example, one high school principal makes the following statement: "We teach in the interpretation of literature, history and morals the existence of a supreme God who is our loving Father." Another principal *in the same city* writes, "All such instruction is forbidden by law in this State." Now, as a matter of fact, such instruction is not forbidden by the law of that particular State.

In the next place, I wish to call attention to the fact that many of our high schools are already doing much in the way of moral and religious training. About one-third of the high schools to which

I have referred—some seventy-seven accredited schools of Northwestern University—is already giving positive religious interpretations in the ordinary studies of the curriculum. But that there is a decided lack in some schools seems to be clearly shown in this, that not only are no text-books in morals used—that perhaps is good—but also in response to the question whether any specific training in morals is given, nearly one-fourth answered "None."

A gentleman in the audience: On account of the word "specific."

PROFESSOR COE:

But answers that contained any qualification were not included in this one-fourth. I am giving you now only the number of principals who answered specifically "None." The question is very definite—"What specific training in morals is given?" The reply "none" may mean that none is attempted, or it may mean that what is attempted is so indefinite and so slightly organized in the consciousness of the teacher that he does not know exactly what he is trying to do.

THE CHAIRMAN:

We shall have to close this discussion at this point. I think it is possible we shall revert to it. We shall proceed immediately to the reading and discussion of the papers under the next topic. The topic is,

"SOME SERIOUS DEFECTS IN OUR HIGH SCHOOL SYSTEM."

Principal Richard L. Sandwick, of the Deerfield Township High School, will present the first paper on "TOO MANY WOMEN TEACHERS."

PRINCIPAL R. L. SANDWICK:

I know you will all think me a very bold man to come before an educational audience with any such subject as this. The fact is I am not bold enough to discuss it in this way. I would say, "Too Few Men Teachers" and would not confine it to the high school alone.

Among the recent movements in education, none is more worthy of notice than the call for more men in public school work. The proportion of women teachers has grown steadily. Fifty years ago the men engaged in school work outnumbered the women; the civil war reversed this, and the gap has widened with each succeeding year. There are fewer men teaching today than there were

in 1860, but there are four times as many women. Women will probably continue to do a greater part of the teaching. It is generally recognized that they are better suited than men to instruct young children; and there is certainly a place for them both as teachers and students all the way up from kindergarten to college. Women have exerted a softening and humanizing influence that is accountable in part for the change from the rough school of fifty years ago from which the teacher was not seldom pitched into the road by his bigger pupils, to the happy, orderly school room of today. Women teachers have accepted a salary scarcely half what men of like capacity would have accepted. They have thus been the means of extending the public school system to a point far beyond what taxpayers would have borne if equal intelligence had been secured from men. For these and other services in education women are to be congratulated.

And yet we cannot help believing that any further increase in the relative number of women teachers would not be to the interests of education. Women outnumber the men in high schools already; and below the high school they reign supreme. Many large city schools of grammar grade employ no men teachers. A majority of boys and girls never come under the instruction of men. There is danger in this of a one-sided development; *both sexes are being educated by the sex whose relation to the political and industrial systems is not usually that of either voters or wage-earners.*

Less than one woman in five is engaged in earning a living. Of these comparatively few are under the necessity of so doing. They seldom have persons dependent upon them for support, and not often would suffer if thrown out of employment. Their earnings are usually additional to the support given them by others and are regarded as supplementary to the family budget. Even when engaged away from home they can usually count on a father's support in case work fails. Marriage relieves most women of the responsibility of self-support, and parents are willing to keep their daughters at home longer than their sons. The woman teacher has not been accustomed from early life to the thought that she must one day earn her living. She knows even after entering the school room that her career as a teacher is likely at any time to be cut short by marriage. Comparatively few women are wage earners; the economic condition of the woman wage earner is moreover quite different from that of the man; and the difference lies in the fact that the one is much less under the necessity of work than the

other. It might naturally be inferred that the education of both sexes by that sex upon which the necessity of earning a living is rarely imposed would tend to keep economic considerations in the background. And it is true. Even in the higher grades economic independence is seldom a conscious aim; and the aesthetic has a larger place than the useful. There ought to be more sympathy than there is for the boy with a yearning as he enters the age of adolescence to get out into the work-a-day world and earn a place for himself; a thing which the enrollment shows he is pretty likely to do if school does not prove that he will be the gainer by delay.

The presence of girls in the same classes with boys is not without significance here. It acts as a reenforcement of the same tendency away from the economic side which we have noted as a result of teachers exclusively women. A study of the tastes and preferences of women students in our universities, as indicated by the studies they elect, reveals the fact that they are not influenced to a great extent by economic considerations. Women choose the purely cultural courses. A much larger proportion of women than men specialize in languages and literature; while very few take seriously to physics, chemistry, mathematics, political economy and political science.

In the University of Chicago in 1900-01 there were 3,520 students registered in attendance, of whom 1,844 were men and 1,676 were women. The two sexes were thus fairly equal in point of numbers, the men outnumbering the women by 168. But in the language courses women greatly outnumbered the men. There were during the year, 1,803 women studying English, and only 1,084 men; in French there were 468 women and 435 men; in Latin 621 to 430. In those courses, which are more practical as being more closely associated with industry, the figures are reversed; here the men greatly outnumber the women. In chemistry, during the same year, there were 666 men enrolled and 120 women; in physics, 353 men and 90 women; in political economy, 354 men and 65 women. As showing that women are less interested in politics and governmental matters, there were in political science only 68 women to 269 men.

These figures have been compared with statistics of other universities in the same subjects, and they show a remarkable similarity. Where the elective system is more freely allowed, the choice of culture courses by women and of utility courses by men is still more marked. At the Leland Stanford Junior University, in 1901-

02, the number of students registered was 1,295, of whom 737 were men and 458 were women, the latter numbering only about three-fifths as many as the men. Of the students electing English as a major subject, 156 were women and 58 were men; in Latin 44 majors were women and 26 were men. On the other hand, in chemistry and economics, the women made but a small showing; in the former there were 56 men to 13 women, and in the latter 62 men to 7 women. These figures will be more apparent in the case of both universities cited by reference to the graphs below. A large number of college women prepare themselves for teaching; it is probable that still fewer would be found in the sciences if these were not demanded in the teaching profession.

The great preponderance of girl students in our high schools, coupled with the fact that more than half the teachers are women, may account for the loss of ground which the sciences have recently met with in secondary schools. The period from 1890 to 1900 was one of rapid expansion in high school work; the requirements for graduation were greatly strengthened, in some cases the amount of required work being almost doubled. During this decade the number of students pursuing courses in history, algebra, English, and the languages (Greek excepted) was greatly augmented; from 5 per cent. to 50 per cent. more of high school students being occupied with each of these subjects in 1900 than in 1890. But the percentage of students taking work in science has actually fallen off. The figures are taken from reports of the Commissioner of Education at Washington.[1]

Greek is the only language that suffered a decline. The falling off in the number pursuing physics and chemistry is out of all harmony with modern industrial demands; students of these subjects in scientific and technical schools are being called to positions before they have graduated.

Among those preparing to enter college, the scientific is losing ground, the classical gaining. In 1889-90, 51 per cent. of students

[1] The table below gives the per cent. of students in high schools pursuing courses during the years indicated at head of columns; showing a growth in the cultural courses and a falling off in the scientific.

Course.	1889-90	1895-96	1900-01
Latin	35.69	46.18	50.61
Greek	3.05	3.11	2.85
French	5.84	6.99	7.78
German	10.51	12.00	14.33
Algebra	45.40	54.64	56.29
Physics	22.21	2.08	19.04
Chemistry	10.10	8.95	7.72
Geology	....	4.80	3.61
Physiology	....	31.94	27.42

preparing for college were preparing to enter the classical course, and 49 per cent. the scientific; in 1895-96, 52 per cent. were preparing for the classical, and 48 per cent. for the scientific; in 1900-01, 56 per cent. were preparing to enter the classical and 44 per cent. the scientific. The number of competent science teachers is now short of the demand, though language teachers are far in excess of it.

Coeducation has its share in forming sentiment and shaping instruction. The high school must suit its curriculum to the needs of its pupils; it has to give what is demanded. Since girls are in a decided majority, and the number of women teachers is in excess of the men, it is not strange that cultural courses receive the most attention.

Below the high school a still higher percentage of teachers are women. A circumstance that shows the effect of this on school work occurred to our notice a few years ago in a certain county of California. The attempt was made to introduce a little elementary physics into the ninth grade of grammar schools. The community was mainly rural; and it was thought that since most of the boys left school from that grade, it would be well to teach them the simple mechanical laws of pulley, lever, wheel and axle, screw, etc., to apply to their farm experience. It was a laudable design; but it was a failure. The teachers were women, competent above the average, but they were not interested in that side of life, and they simply could not, except in rare instances, make a success of it. A flood of protest poured in from them to the county superintendent, and the subject was shortly discontinued. In view of the situation we should not be surprised that almost anywhere in our schools the aesthetic has the preference over the practical—that poetry and literature receive more attention than arithmetic; painting and art than mechanical drawing; and music and the languages than physics, chemistry, and industrial training.

Mr. Calvin W. Woodward, President of the St. Louis Board of Education, has made a study of the causes which impel pupils, and especially boys, to drop out of school between the ages of twelve and fifteen. Circumstances are seldom such as to render it necessary for them to go to work for wages. Mr. Woodward says: "My deliberate conclusion, after a careful study of the matter, is that the prime causes for the abnormal withdrawals are: First, a lack of interest on the part of the pupils; and secondly, a lack on the part of parents of a just appreciation of the education now offered,

and a dissatisfaction that we do not offer instruction and training of a more practical character. The pupils become tired of the work they have on hand, and they see in the grades above them no sufficiently attractive features to invite them. They become discontented and neglectful; failure follows, they get behind, and then they stop. As for the boys from twelve and fifteen years old, their discontent is not unnatural. They are conscious of growing powers, passions, and tastes which the school does not recognize. They find the restraints of the schoolroom and grounds irksome. Their controlling interests are not in committing to memory the printed page; not even the arithmetic serves to reconcile them to school hours and school studies. They long to grasp things with their hands; they burn to test the strength of materials and the magnitude of forces; to match their cunning with the cunning of practical men and of nature. The dissatisfaction of parents springs from several sources. The discontent of the boy or girl contributes to the feeling that the cost of books and the loss of a child's labor are too great price to pay for what the child is getting. As for going to the high school it seems to the parent to be out of the question. The school is too far off, too costly in books, in dress, and car fare, and not sufficiently practical in its course of study." Mr. Woodward here recognizes the popular feeling that the schools are impractical. He has not noted the preponderance of women teachers as a contributing cause.

Women as we have seen are interested in the aesthetic rather than the practical or industrial side of life. In the boy's mind the grammar school, with its corps of women teachers comes to associate education with the interests of women only. This, I believe, is one reason why so few take the step from grammar to high school. At this age boys begin to notice differences of sex. They are proud of their masculinity. The voice changes, they are conscious of superior strength, and they love to show their muscle. They cultivate the gruffer ways of men, and often learn to smoke and chew, not because they want to be vicious, but because men use tobacco, and women do not, and they want to emphasize the fact that they are men. From fourteen to twenty they love football. It is a game that calls for masculine strength and masculine courage. Everything that is distinctly masculine is admired and imitated; everything womanish is despised. Few boys at this age are ready to admit that women are the equals of men. Even the mother's influence wanes. Her word is not final in every-

thing. She is only a woman and cannot understand all that men should do.

So it is not strange that the woman teacher is so often at a disadvantage with high school boys. She must be of a decidedly strong personality to appeal to him. He sees intuitively that the tastes and preferences of women are different from those of men, and he is not at all ready to take a woman-teacher's advice in choosing a course of action for himself.

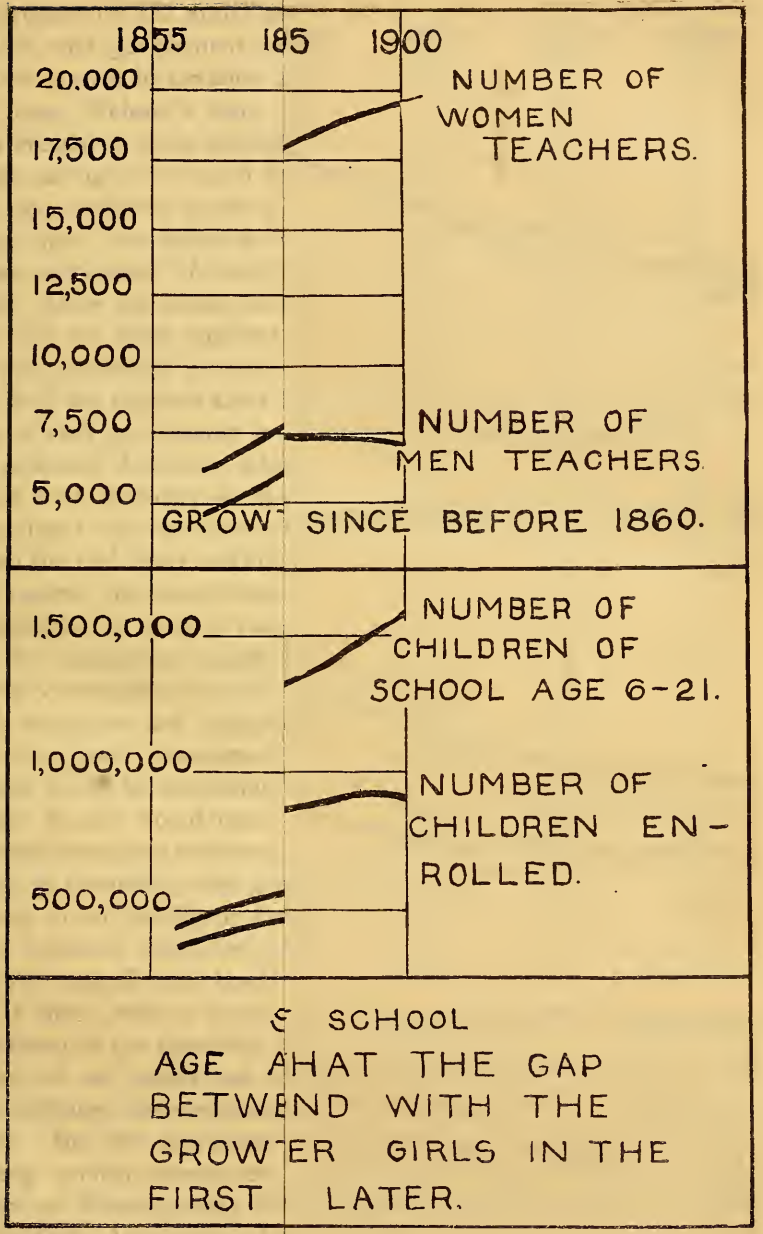
We believe thoroughly in coeducation; *but coeducation when both sexes are educated by one does not exist.* The living teacher and the ideal his personality presents is more effective than anything else in holding students in school. The lady teacher cannot present such an ideal to young people of the opposite sex. With all the growth in number of schools and teachers during the last half century, there are fewer men teaching today than there were in 1860. On the other hand, the number of women teachers has gone up from less than 5,000 in 1860 to about 20,000. As a result, and in spite of our boasted progress in education, there are fewer school children enrolled today in porportion to the number of school age than there were in 1860. If we would hold boys in school between the ages of twelve and fifteen, we must appeal to the more practical bent of a boy's mind, and the ideals of manhood which attract him.[1]

It was noticed above that women, by their choice of studies in the university evidence very slight interest in political matters as compared with the interest exhibited by men. And yet they teach civics in a majority of schools. It will be interesting to endeavor to learn what the effect of this teaching is.

There is no doubt that we owe our extensive system of free public schools in great part to faith in the service of education as a training for citizenship.[2] Webster was a firm believer in the efficacy of popular education to ensure the triumph of democratic principles. "We do not," said he, "expect all men to be philosophers and statesmen, but we confidently trust, and our expectation of the duration of our system of government rests upon that trust, that, by the diffusion of general knowledge and good and virtuous sentiments, the political fabric may be secured, as well against open violence and overthrow, as against the slow, but sure undermining of licentiousness." It is with this faith that education has power

[1] See accompanying diagram.

[2] See educational provisions in our state constitutions.


1855
185
1900
20.000
17,500
15,000
12,500
10,000
7,500
5,000
NUMBER OF WOMEN TEACHERS.
NUMBER OF MEN TEACHERS
GROW SINCE BEFORE 1860.
1.500,000
1,000,000
500,000
NUMBER OF CHILDREN OF SCHOOL AGE 6-21.
NUMBER OF CHILDREN EN-ROLLED.
& SCHOOL
AGE AHAT THE GAP
BETWEND WITH THE
GROWTER GIRLS IN THE
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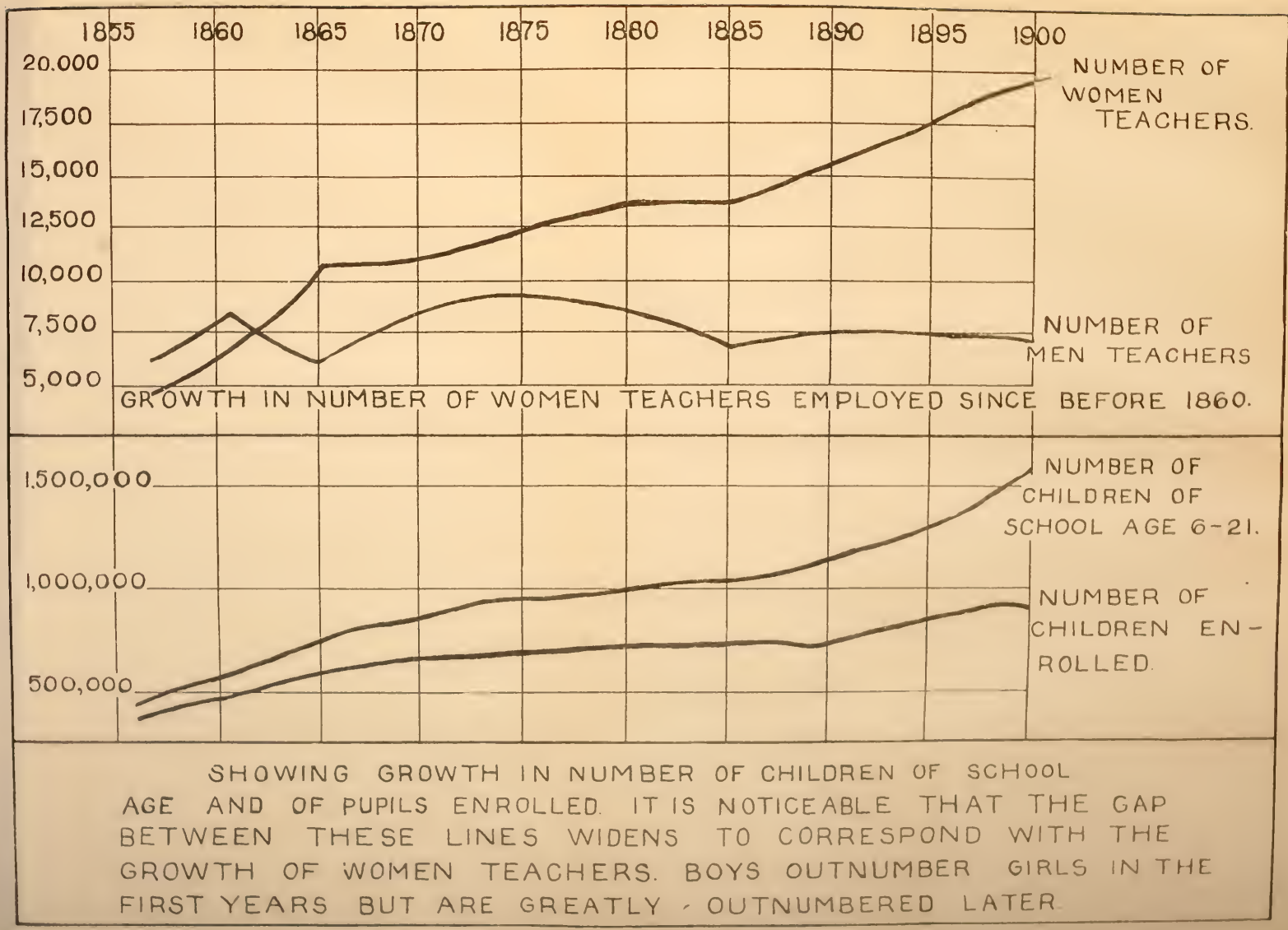

SHOWING GROWTH IN NUMBER OF CHILDREN OF SCHOOL AGE AND OF PUPILS ENROLLED. IT IS NOTICEABLE THAT THE GAP BETWEEN THESE LINES WIDENS TO CORRESPOND WITH THE GROWTH OF WOMEN TEACHERS. BOYS OUTNUMBER GIRLS IN THE FIRST YEARS BUT ARE GREATLY - OUTNUMBERED LATER.

to prepare for the duties and responsibilities of citizenship in a Republic, that government has provided so generously for the public school system in taxation and grants of land.

Since Webster's time the rapid growth of urban communities has created a most extensive and intricate system of city government calling for detailed knowledge. To be merely a good man is not now sufficient to be a good citizen. Good citizenship requires more than "the diffusion of general knowledge and good and virtuous sentiments" if the tide of municipal corruption is to be turned back. Here the school fails. The civic function of our school system has no doubt suffered greatly from the fact that teachers are so little interested in current politics. Fear of "mixing in politics" has held the teachers aloof from matters of this kind; and the teaching of civil government is often a perfunctory task. *It can hardly be expected that those who are denied the right of suffrage should speak with authority on the duties of citizenship.* Few teachers are acquainted with matters at issue in local elections; and few understand the real inner workings of party politics. Political patronage, the caucus, the convention, and the primaries are little more than abstractions to most of them. It would be interesting to know how far the widespread apathy of educated people as to local politics could be remedied by more adequate instruction in the schools. General education and enlightenment, no doubt, has much virtue in effecting good government. The entrance of women into public school work, by extending the system to a point beyond what the public finance would have permitted if equal intelligence had been secured from men teachers, has, as we have said, been of inestimable value in promoting this general enlightenment. But so far as educating to an intelligent interest in political and economic matters of a technical character is concerned, our educational system has not yet done all that should be expected of it.

If there were a steady growth in public sentiment regarding extension of the franchise, such as induced the legislatures of a half dozen of our newer and less conservative States to grant women full suffrage, this weakness of civic education would tend to correct itself. But the movement has been met by a counter movement among women themselves. An anti-suffrage association has been active in Massachusetts for a number of years; in 1896 the New York State Association Opposed to Women Suffrage was formed, and in two years it had no less than twenty thousand members, a standing committee of a hundred, and branches in various cities.

The Illinois Association, founded in 1897, has issued a circular from which the following is quoted:

"A little reflection shows that the kind of intelligence which the law-makers should possess, the knowledge of practical things of the outside world, such as currency, banking, franchises granted to corporations, the general control of vast commercial and manufacturing interests, with other details of practical life, not easily enumerated, are affairs which lie wholly within the affairs of men, and which it would be a sad waste of energy for women in general to become familiar with. . . . Does it follow that women on the whole are inferior to men? By no means. In her own domain, which includes the most vital, the most spiritual, the most progressive elements of life, woman is as much man's superior as he is hers in outer and material things."

Through their clubs, women have been active of late in municipal affairs. During the last decade they have aided materially in bringing about reforms in education, public charity and sanitation in several cities, notably in Chicago, Washington, Denver, and in Louisiana. It is to be hoped that they will occupy a still larger part of their leisure with problems of municipal reform, and that a scientific discussion of such matters may get into the higher grades of schools.

The call for more men in public schools should be a call for more able men. So long as the marked superiority among women teachers continues, so long they should continue to be preferred. The difficulty lies in the fact that promotion and tenure of office are very uncertain, and salaries rarely sufficient to secure men of first-rate ability. The average salary of men teachers in the United States is higher than that of women; but it is still wretchedly low. It amounts to only $46.53 a month for seven months and six days, or about $337.00 a year. According to Mayo Smith, the average wages of operatives skilled and unskilled were, in 1890, for males above sixteen, $498,00. Carnegie says, in his "Empire of Business": "In one of the largest steel works last year the average wages per man, including all paid-by-the-day laborers, boys and mechanics, were $4.00 a day for 311 days." This would be $1,244.00 a year. Compare this with the $337.00 the male teacher gets, and judge of the average capacity our schools are likely to attract. The United States census for 1890 gives the mean annual wages of all laborers, including men, women and children, white and black, skilled and unskilled, as $437.00; one hundred dollars more than the average

male teacher receives. If the salary, low as it is, were the only drawback with which the teacher has to contend, he would be comparatively happy. He holds a political office, and though it is not usually under the system of party politics, like all political offices not under civil service, it is exceedingly insecure. In the great cities, positions are comparatively permanent, but among the smaller towns every year brings its list of changes, and the teachers go bumping about from Podunkville to Daisy Hollow, often spending half a year's salary before they get a situation again, if in the annual shuffle they should succeed in getting any at all. If they do not procure a position, the women teachers go home to their parents for a time, and then try it again next year; and the men, if they have any energy, go into other lines of business, leaving the inexperienced and unfit in the profession.

To sum up. Civic and economic considerations make it desirable that there should be men teachers equal in number to the women in the upper grammar and high school grades, so that boys may come under the instruction of men for a time at least, before quitting school, to the end that education may subserve the interests of both sexes. Competent men can only be secured by an increase in salaries and a more secure tenure of office.

THE CHAIRMAN:

Principal J. E. Armstrong, of the Englewood High School, Chicago, will present the next paper upon "THE GROWING ENCROACHMENT OF THE DEMANDS OF SOCIAL LIFE UPON SERIOUS STUDY."

PRINCIPAL ARMSTRONG:

I doubt if the schoolmaster of today has to face a more vexing problem than that of securing serious, quiet, consecutive study on the part of his pupils, if indeed he is able to secure a little of it for himself. The irresistible forces of evolution have been at work transforming society until our homes are but places where we sleep a brief portion of the morning hours. After eating a hurried morsel of factory-made breakfast, we run to the train before our children are awake. We eat our noonday meal at the lunch counter, and frequently our evening dinner at the club or the café. We read the headlines of the morning paper and look at the cartoons. Tired out with the rush of business, we must have amusement and entertainment in the evening. If perchance we remain at home, we cannot be further vexed and annoyed by the supervision of the children's studies. The mother, too, has her share of cares. There are the household duties and the shopping in the morning, and there

may be the club or calls in the afternoon. Then the club dinners, balls and lectures, and where is there any time left for supervision of the study time of the school children in *her* program?

In the homes of the laboring classes the opportunities for quiet study are usually just as bad. The parents seldom understand the necessity for study outside of the school buildings and either require their children to do some manual labor or allow them to run on the streets.

Does anyone ask why we cannot secure more home study? Let him ask rather if it is possible to secure any home study at all. Among the causes that have led to the loss of serious study I would put first the loss of the family home life. The modern flat building, the family hotel, the apartment building, and all forms of clubs are chiefly responsible for this. What can be the child's concept of home when the moving van or the storage warehouse are the chief abiding places of the household effects. This year the family lives on the north side, last year it lived on the south side, and the year before on the west side. Next year they will store their furniture and board at the hotel. Add to this such monstrosities of furniture as bookcases with bed attachments, bath tubs under Davenports, and we may indeed ask what has become of the home. Compare all with the New England home, where many generations of a family were born, lived and died in the same house.

With no fixed abiding place, with very little if any thought or care expended upon conveniences or even the necessities with no thought on the part of parents about providing the conditions required for serious study, no one needs to expect that the children will devote much time to it. Society is becoming very complex and highly organized, and the demands upon our leisure time are so urgent that every one needs to weigh carefully what interests shall have any share of his attention. The opportunities for doing good in the many humanitarian, charitable, religious, social and educational organizations were never so great as now. Unless one is utterly selfish or indifferent to the good that can be done and is being done in these organizations, he cannot escape participation in some of them. They are all doing splendid work, and they deserve the assistance of us all. But what of the home life and especially the education of the children when all our leisure is given to these organizations? There is not one of them that has not helped to rob the home of its leisure and thereby deprived the children of their share of attention.

If clubs and flats and churches and charitable organizations and places of amusement are responsible for this loss in the home life, should we advocate the abolition of these institutions? It would be as impossible as to turn the moon backward in her course, unless we can take advantage of the same evolutionary forces that have brought them into existence. These social conditions are the result of our community life. They have their origin in the needs of society, and will pass away only when the needs of society change or we discover where we have gone to such an excess that we have lost better things. We cannot return to the simple home life unless we can forget the telephone, the electric light, steam power and a thousand other inventions. Women's clubs have opened large fields of intellectual and philanthropic activities never dreamed of in the old homes, yet they are the lineal descendants of the "sewing circle." Society needs the organized and correlated efforts of women to remove evils of long standing. Men were too busy or too selfish to give time or thought to such problems. Men's clubs serve a different purpose in the life of the careworn, overworked men, and, while the home may suffer for the absence of the father, it often suffered by his presence before there were such clubs.

I am not so sure of the necessity of some of the fraternal organizations. A boys' club, to my mind, is a very different thing from a boys' fraternity. The fraternity offers an opportunity to do a secret act of which the individual would be ashamed if his acts were subject to the scrutiny of the public. It is largely due to the desire of young people to imitate adults: and parents are often weak enough, or thoughtless enough, to accept the argument that minute doses of adult life are always good for the child; hence the little cigar, the little dress suit, and the little love affair.

During the last century the Sunday School has become a great factor in the moral and religious training of the child. The good it is doing cannot be measured, but its demands upon the leisure of the child and the parent are great. Possibly the Sunday School concert and the sociable have encroached too far upon the home. I have known many young men, who, with the best of motives, spent all their leisure time in conducting the business of a Sunday School or a Young Men's Christian Association, providing reading rooms, lecture courses and gymnasiums, etc., but who had never a moment left for enjoying any of those same advantages for themselves. Where should the line be drawn between the home and society?

Then there is the whole circle of amusements and recreations. The more intense the whirl of business, the more need is there for recreation, but parties and dances are like athletics; they are apt to become so all absorbing that there is no place left for the more substantial diet. Contests of all kinds are fascinating to youth, doubtless because of the instincts handed down to us from a warrior ancestry. These instincts cannot be suppressed without injury to the subject, but they need to be directed and controlled, or they become cancers that eat away the real substance of the intellect.

The business world more than all these, with its goads and threats, with its immense prizes and allurements, with offered power and position over against starvation and disgrace, plunges the greater portion of the community into a mad rush for wealth. No wonder so many pledge their souls to Mephistopheles. The child that could not defend himself against the blows and jeers of a smaller child because he was standing on a penny is the natural product of such an age. I have known young men who conducted a business that earned more money for them while attending high school than many of their teachers were receiving as salaries after years of preparation and experience. Their career in school was usually a brief one, as might be expected. I have known young men who could not recall the past tense of the verb to do, or compute the area of a triangle, but who could tell you who broke all the athletic records in minutes and seconds, feet and inches, for years. These things are not strange. They are the product of an age that is affected with business insanity, and no quiet home life to correct it. They are illustrations of the law that those things that are kept before the mind most persistently become its substance.

If the evolution of society has brought about these organizations and institutions that have robbed the home of its leisure and quiet, if the parents cannot direct their children so as to make them more serious students of books, how can we hope to produce a race of soundly intellectual beings?

I believe we shall solve this problem only by organizing society still further, and, while the home may be partially restored by making our homes more attractive for the young, and by making more of the home life, yet we shall need to provide conditions for study that the average home cannot provide. The family living room, where the small children romp, cry, and quarrel, or allure by the sweet charms of childhood, is a poor place for serious study; and the bed chamber by its associations invites to repose instead of effort. Par-

ents who understand little of the needs of quiet study request that their children be excused from school when not reciting, and thus rob them of the only chance there is left. Many of these excuses run as follows: "Please excuse John from school the last hour as he has *nothing to do* and I need him at home." Mary tells her fond mamma that those who have a study hour go home if the parent will ask it, so she brings a request to be dismissed.

If parents could be brought to see the necessity of allowing their children to study more in school under the care of the teacher, where quiet is preserved and the atmosphere of study prevails, much could be accomplished. Go into the reading rooms of our public libraries, and we can scarcely resist the impulse to read: nor can one disturb others without feeling that the very walls cry out against it. If we can provide quiet study rooms, well equipped with reference books, maps, and other study helps, have them properly heated and ventilated, and if we can put over these, teachers who can "speak softly and carry a big stick," we shall be able to offer some of the conditions of quiet study not usually found in the home. We shall then need to organize parents' clubs so that we may persuade parents that their children should be allowed and required to remain under guidance of the school.

More should be made of the pupils' study hour. We have laid so much stress upon attention in recitation, even going so far as to make the recitation a sort of peep-show entertainment, that the pupil feels that there is nothing to be done but to listen. It is indeed a great accomplishment to become a good listener, but without personal effort, initiative, and investigation, there can be but little progress. Our high schools in large cities certainly have much to contend with to offset the excitement and allurements away from books.

Let the high school begin its first lesson with methods of study, and feel that that is its most important task in resisting the encroachments of a highly complex social organization. All fussing and fuming, lecturing about conduct and announcements of every kind should be barred from the study hour so that all may feel the influence of silence. Cultivate the habit of devoting a certain time every day to a given task until the automatic machinery is set in operation. Strengthen this further by dispensing with the plan in vogue in our city schools of meeting most classes but four times a week. Let the class meet every day at a certain hour, either for a recitation or for a laboratory hour with the teacher.

In short, we need to give our best efforts to establishing the habit of systematic, regular, quiet, persevering study, and to furnish the conditions necessary for it in our schools.

THE CHAIRMAN:

The last formal paper of the morning will be read by Principal Henry L. Boltwood, of the Evanston Township High School, Evanston, Ill. The topic is, "THE GROWING TENDENCY TO IMITATE THE CHARACTERISTIC FEATURES OF COLLEGE LIFE; FRATERNITIES, DEVELOPMENT OF COMPETITIVE SPORTS, ETC."

PRINCIPAL BOLTWOOD:

The school education of all Christendom commenced with the convent, the religious orders and the cathedral schools, and ultimately the university and the college grew out of the cathedral school. The common school is a much later development. Even in Massachusetts the college is older than the public school.

Education in early days was the prerogative of the priests, and not only in Christendom, but in India, Egypt, and the empires of the Euphrates Valley, priests were the men of learning. It is not quite a century since "benefit of clergy," or legal limitation of penalties because of ability to read, was formally abolished in England. For many centuries, anyone who could read was supposed to belong to the learned or priestly caste, and, as being a member of a privileged order, was entitled to be tried by ecclesiastical law. The jurisdiction of civil courts was denied and defied. The Constitutions of Clarendon in 1164 mark an era in English independence of priestly control, but even afterwards, in all except the gravest criminal offenses, the church retained its right of trial and punishment.

Few, probably, realize how largely school and college life today is shaped by the usages and traditions of the monastery and of ecclesiastics. The dormitory system, early morning prayers, the exclusion of married students, the prominence still given to logic and linguistics in courses of study, are the survival, not of the fittest, but of the long established customs of the cloister. More generally existing, even in State Universities, and in others entirely divorced from the church, is the notion that college students are a privileged class, and as such, exempt from amenability to civil law, and too often from the laws of common civility. At any rate, students are prone to consider that they are amenable to their faculty only, whatever may be the nature of the offenses they commit. This notion is encouraged in Germany and England by the employment

of university police, entirely distinct from the regular police of the university cities. The German Universities have even their own prisons. From the same source comes also the feeling of superiority which leads to the usual bitter enmity and frequent quarrels between town and gown. Hence also the fagging of the English public schools and the hazing of newcomers in our own colleges. In the church schools of early days, the neophyte was legally made to be an inferior, and was the virtual slave of those whose years outnumbered his. In Yale College, a century ago, the college laws required a freshman to take off his hat to an approaching senior, and to remain uncovered until he received gracious permission to cover. He was expressly required to do errands for seniors upon demand, and the only excuse accepted for non-compliance was that he was doing errands for another senior. Hazing was tolerated, or even encouraged, to make the freshman know his place. Humility was good for the discipline of his soul, and the higher classes took good care of his soul's welfare in this respect. In college life and college conscience, outrages, which under civil law are punished with fine and imprisonment and subject the offenders to public contempt, are regarded as matters of boasting, and a false community sentiment shields offenders from exposure and punishment.

This idea of special class privileges reaches outside the college into the lower schools, and the rowdyism, vulgarity and thefts of college men are glorified. A college athletic contest is too often made the excuse for gambling, drunkenness, theft, and open robbery, plundering restaurants, defrauding railroads, interfering with the rights of the traveling public, breaking up theaters and mobbing lecturers. This is not churchly, but clannish—the following of the multitude to do evil—all the while, however, clinging to the old notion that we, the students, are a privileged class; and the laws that bind the humdrum, outside multitude are not for us—the aristocracy of education. What others call meanness, rascality and cowardly brutality, college lads call *fun*—student's fun—"Boys will be boys" *und so weiter.*

A gentleman who was traveling in Germany once, at a hotel, called for a certain wine. The waiter brought him another kind, as was plainly to be seen by the label. He called attention to the mistake. "I beg your pardon, sir," said the waiter. He took the bottle to the sideboard, stuck on another label, and brought the same bottle to the gentleman who had watched the whole proceeding.

To call pilfering of spoons, dishes, sofa cushions and signs *fun*

is to put on a false label, but it does not change the character of the act.

"The ten commandments will not budge,
And stealing will continue stealing."

There was a proverb current in France in the days of chivalry. *"Noblesse oblige;" our rank constrains us.* Because we belong to a privileged class we are under obligation to be noble. Do our college youths seek any such high ideal? Is genuine manliness exalted above physical strength; self-denial above indulgence; right above might; law above lawlessness?

Whatever may be the intellectual, moral, or ethical condition of the college and university, of necessity it will influence the pupils of the secondary schools. College men train them, talk with them, and influence them. In proportion as more of their pupils go to the higher schools, the more they are influenced and dominated by them. The same feeling of class or caste pervades them. The hazing, the mischief, the betting on athletics, the use of unscrupulous means to secure good marks or to keep on athletic teams the dishonest men, whose chief merit is their proficiency in athletics, the lowering of the standard of honesty in examinations, all have a corrupting influence upon the preparatory schools. Eighteen pupils from a single school were detected in cheating at a college entrance examination. Is it probable that they would have attempted it had they not believed that college students were not above such a thing?

Among the bad things which the college is turning over to the secondary schools are the secret societies, which are multiplying to an extent that calls for the serious attention of all educators. Within ten years there have sprung up in the public high schools at least a dozen Greek letter societies which are cheap imitations of college fraternities, especially in the things wherein the college societies are most at fault. From personal experience, I find much harm and little good in these school societies. They encourage clannishness and self-conceit and are subversive of school and class spirit. Loyalty to the society takes the place of loyalty to the school. Each new society affords pretexts for additional social functions and extra expenses. School athletics suffer from the attempts of societies to give their own members prominent positions. Ridiculous and even dangerous initiations are too often practiced, and scholarship is left out of the question. They are utterly foreign

to the equality which ought to exist in a public school where all class distinctions should be laid aside, and nothing should count but merit. The self-conscious air of pride with which fraternity boys and girls snub or ignore the "outside barbarians" who are often their intellectual and moral superiors is simply exasperating. In this direction the girls are worse than the boys, or perhaps, the girls feel the social slights more keenly. Mothers with tears in their eyes tell me of the heartless and cruel ways in which their daughters are slighted and snubbed by society girls.

College secret societies are made up of those who average four years older than the pupils of the secondary schools. Their members come from different and distant communities, and the societies give them a fellowship which may be valuable. At the end of their four years, their members separate. But in the public school, where all the pupils are from one community, have lived together before and will remain together after their school life, societies are not needed and are out of place.

College athletics and college secret societies are the special features of college life which are injuring the secondary schools. The glory of the athlete has dimmed the glory of the scholar. Brawn is superior to brain in winning renown for the college and the individual. The muscular dunce or laggard, who can be kept up to a minimum grade of scholarship only by persistent coaching and pressure and by much hard winking on the part of the faculty, is glorified. Five columns of newspaper glory to a football game between Yale and Harvard; a scant twenty lines to an intercollegiate debate. A great athletic victory is made the occasion for a general college debauch. Not always, but far too often. A horse is a noble animal, but horse-dealers and horse-racers are likely to be corrupted by horses. Athletes are noble animals if they do not allow the animal to run away with the man. A boy's heroes are heroes who can do one thing and but one. The man's hero ought to be great in many ways.

If the college boys and girls are sensible, earnest, full of high ideals, full of contempt for meanness, dishonesty, idleness, and extravagance, loyal to the best ideals and scornful of low delights and practices, and willing to live laborious days to attain the high standard which college life should set before them, the secondary schools will catch the spirit and go to college full of right purposes and exalted ideals. If, truly or falsely, secondary pupils believe that college life is principally made up of pranks, dissipations,

tobacco and athletics, society functions and evasions of rules and duties, the secondary school will suffer because it will imitate the college, and the college will in time suffer from a lowering of the character of its recruits.

THE CHAIRMAN:

The next formal number upon the program is the luncheon at one o'clock. Between that time and this we have fifty minutes which may well be devoted to a discussion of any one of the topics that have been presented since the last informal discussion. In these discussions we shall hold to the five-minute limit. No names have been presented as yet; we will recognize anyone from the floor.

Mr. Western, of Chicago.

MR. WESTERN:

I do not wish to occupy any particular amount of time, but desire to express my heartfelt approbation of the last production to which we have listened. If we could have that document published and sent broadcast over this land, I think it would do more good than everything else that has occurred at this convention. If there is anything that is injuring the schools and the colleges it is this vast amount of alleged athletics—mostly football with all the concomitants we have listened to. I hope the report will be published.

THE CHAIRMAN:

Professor Clark, of Northwestern University.

PROFESSOR CLARK:

In criticism of the remarks of Principal Sandwick, if I understood him correctly, he assumed that the study of English is a cultural study. That depends on what you mean. If he means the study of literature, I suppose we might all agree, and I am sorry to say that in most high schools most of the teaching in English is that of literature. But if he means the study of the art of English composition I submit it is the most practical subject in that list. What shall it profit a man if he know all chemistry, and all physics, and all political science, and all the cultural studies, so-called, and be unable to say what he means clearly and forcibly and to stop when he gets through?

THE CHAIRMAN:

Professor Patten, of Northwestern University.

PROFESSOR PATTEN:

With regard to something that has been stated concerning the teaching of religion in the high school, it has been assumed that

accurate thinking and all thinking is religious, and that, therefore, if a student is only taught to think he is doing religious work. I very seriously question that. Is the burglar who examines carefully the mechanism of a bank safe and who studies the lock and lays his plans profoundly—is he thinking religiously? He is thinking, but it is toward an immoral end. All thinking is not religious thinking, although as beings made to search truth we are in the line, broadly speaking, of religious investigation; yet much thinking may be toward immoral ends.

Again, it has been assumed that no teacher ought to stand before a school and say "good things"—things that are "goody." But I do believe that there come times when a teacher must lead his pupils to discriminate morally. He must lead them to the development of their consciences. I came across a student who had not been doing right, and when I showed him that he said, "I never knew that was not right. I was brought up where those things were supposed to be correct." Unless I had told that man he was morally wrong he might have gone on. So there are times when, it seems to me, there should be strong utterances with regard to the fundamental principles of morality and religion. To assume that the students are getting along religiously and to assume that they will develop religiously without saying anything about religion is about the same thing as to teach mechanics without saying anything concerning the laws of motion.

THE CHAIRMAN:

Mrs. May Wright Sewall, of Indianapolis.

MRS. SEWALL:

I do not wish to divert the discussion from religion, but I do wish to come back to one of the points made in considering the proposition of "too many women teachers." I sympathize with that proposition. I think that there is a disparity in the proportion of men and women who teach, that is a serious menace to the best results. I feel that one of the reasons for the decadence of interest in public affairs is, that the teaching of American history and civics is so largely in the hands of a disfranchised class. I have used that phrase not to introduce upon this platform the discussion of one question in which I am greatly interested, which is probably tabooed here, but because I think it perfectly ridiculous to discuss the effects of the teaching of civics in our schools by women, and imply in the discussion that these are to be remedied only by dismissing the women and by giving their places to men. The very

same conditions which have developed in men a sense of responsibility that enables them to be interested in public questions and to be good teachers of the subjects which are involved in such questions—the same conditions which imbue men with a sense of personal responsibility at the caucus and at the polls, will bring women into the same degree of consciousness and intelligence, so that they will be able to teach history, civics and economics with that sense of obligation to the public which these subjects demand. I should feel myself a criminal to have sat silent here, and not have brought this aspect forward, because teachers, both men and women, should see the validity of the claim of American women for enfranchisement—a claim that should make its strongest appeal to this profession.

I cannot leave this subject without stating that my study of the statistics of our social, sociological, and economic conditions at the present time, leads me to a very different conclusion in regard to the numbers of women who are of necessity earning their living, from that which has been expressed here this morning. I think there was a great understatement, probably not an intentional one—when it was said "that a small proportion of women who teach are of necessity working." To say that the absence of necessity to earn a living is the reason for women's lack of interest in economic questions is not justified by the facts. I believe that one reason for women's having taken so largely to courses of literature and other aesthetic subjects in the universities is because of the opening that there is for them through teaching these subjects to make a living. When economics and science give them the same welcome, women will be ready to pursue these subjects for the same practical end.

The Chairman:

President Miller, of Ruskin University.

President Miller:

There is a logical relation between the first formal topic and the last. I think the first paper might have been a discussion of woman suffrage and manual training and industrial training as well as a discussion of too many women in the schools. We seem to think in discussing educational problems that we as teachers are creatures of circumstances, and that we must act in our environment without any thought of changing it. It is absolutely illogical. If the school teachers cannot have any opinion or influence in regard to their environment they ought to go out of business. If we as school teachers would advocate the extension of the franchise to

women this matter of civics would correct itself. We are afraid to do it.

A Sunday school teacher once asked his class whom they would like to see first when they got to Heaven, and one boy said "Goliath." His hero was a great monster of physical strength. That ideal cannot be gotten out by ignoring it. It is there and you have to reckon with it. You cannot abolish "Goliath" but you can get a substitute for him. Through manual training and industrial training you will carry the boy through the development of physical power to the physical manhood beyond. You will thus meet the ideal of the boy who worships "Goliath." But we are afraid to do it. We have not the courage. The matter of environment would take care of itself if we would change our industrial system so as to have an industrial democracy.

Now as to the proportion of girls and boys in the schools, if we are going to correct that matter and get more boys into the schools we must get something into the school that will attract the boys. For the last three years, in Ruskin College, we have allowed both boys and girls to earn their board and lodging, and instead of having three-fourths of our attendance made up of girls as in the high schools, three-fourths of our attendance has been made up of boys.

The question was asked, How are we going to get more men teachers? The answer was higher salaries. You have to convince the taxpayers that there is a necessity for a higher salary. That is not easily done. How can you get men to become teachers if they don't want to? You can make the public schools more attractive to the boys by introducing manual and industrial training and you can make the teaching profession attractive to men in the same way. They will go into it and thus you will obtain the equilibrium.

We ought not to tamely submit to our environment but to put ourselves to work to advocate a different environment and thus we will be able to develop the ideal school.

THE CHAIRMAN:

Mr. Wells, of Wisconsin.

MR. WELLS:

There has been no discussion of the number in the college who attend any formal instruction in religion. There are very serious and practical difficulties in the way of giving formal instruction in the high schools, but that part of the discussion has been omitted. For instance, in Wisconsin the constitution provides that there shall be

no formal religious instruction, and that there shall be no sectarian instruction. Now, the case before the Supreme Court was in regard to the reading of the Bible in the schools. The court held that reading is instruction. The next point was that reading King James' version of the Bible is sectarian instruction. Now, if you are going to give formal instruction, this instruction is going to be given by people who read one or another version of the Bible. It has been discussed here by college presidents and professors who think they can teach without bias. It may be some of them can, but it is not wholly apparent in the discussion. It does not appear in the writings of our historians that they can write without bias. In formal instruction I am sure there is liable to be bias. These people, some of them in the high school of less attainment and less experience in the world than those who have discussed these papers, must give this instruction. They are familiar with the King James' version and their instruction will be colored by their knowledge and familiarity with that version. There are some who do not know that version but who know the Douai version and their instruction will be colored by that, and therefore there will be unintentional sectarian bias. In other words the majority of the people in the high school are Protestants and their instruction is sure to be biased. The purpose of the public school is to be equally hospitable and equally agreeable to all who attend it. I think that it will be practically impossible to give anything like formal instruction in religion without bias. Sectarian instruction is inevitable. I am not going to say that no formal instruction shall be attempted in the school. I had hoped that someone would talk on that side of the question. Our discussions have been away up in the air and have not touched ground in these things. The practical difficulty of getting any formal instruction in religion in the schools without sectarian bias is a very serious problem, so serious that it will well nigh exclude it from the schools. We have a library system in our schools. It was started with the best intention. It had not been in operation long before the Catholics and Lutherans were outraged. Their customs and practices had been attacked. There was an outcry that would have killed it but for a change in the policy of those directing the library. There is an abundant supply of books that are unobjectionable to people of all sects and the library has grown and prospered wonderfully with the exclusion of certain books. This library system was nearly ruined by leaving only a few supposedly competent persons to select the books, even though the compulsion

was upon them to abstain from any sectarian instruction or influence. Now, if that can be done in the State Superintendent's office, what are we to expect with the promiscuous teachers who are to give this instruction? The Protestant does not know the views of the Catholic and *vice versa,* and therefore there is grave danger of sectarian instruction creeping in unconsciously and without purpose.

THE CHAIRMAN:

Mr. Collier, of Eton College, Oxford, England.

MR. COLLIER:

There have been one or two remarks made which I can hardly let pass. The first is in regard to school government. This is very important. We expect very much of the school government to be carried by the boys themselves. I was inhabitant once of a house of thirty-six boys when the master had to go away. I had very little difficulty. I am in favor of school government by the boys themselves. Of course this should not be of small boys. There is a natural distinction.

On the subject of athletics I think we have solved the problem satisfactorily in England. It seems to me that a school boy can hardly be expected to take part in the realities of life. We had a debating society in which discussions were sometimes carried on vigorously. In one of our debating societies a boy said, during a strike of a local labor union, that he thought the leaders of the strike ought to be shot. The striking union happened to hear of this and they said that if such things were expressed in the school they would take their children out of the school. Good healthy athletics are a valuable thing in a school.

THE CHAIRMAN:

Professor Hatfield, of Northwestern University.

PROFESSOR HATFIELD:

I enjoyed the first of the three papers very much indeed, and stand, in the main, for its conclusions; the assumption that the ideal of the American boy is surely something to be reckoned with, and that we need more live men teachers, is certainly true. It is, to be sure, a fact that in our region the ideal of the average man has little place for "archæology," but when we walk along Prairie Avenue and see the millions of money squandered there in making life hideous, we are inclined to ask if there is anything more worthy of the attention of live men than faithfully taught "archæology," if this word be rightfully defined. It is also true in America, and

very greatly to its detriment, that aesthetic interests are for the most part in charge of the women's clubs. We need just here the peculiar temperament of man that is especially fitted for meeting civil problems. I pay all honor to women's clubs, but it has been a great loss to the virility of art in the daily life of this country that these matters have been so exclusively cultivated by women. Is not "archæology" after all the thing that normal men in fully civilized countries are most interested about?

As to the relative proportion of the sexes, I think the solution is found in the first chapter of Genesis, where it says, "Male *and* female created He them." That word "and" here is one of the most helpful in the Bible. My ideal of society is not a women's society, neither is it an athletic society of "Goliaths" and pugilists. Let us have in our colleges fifty per cent. of men and fifty per cent. of women, and our problem is solved.

THE CHAIRMAN:

Principal Boltwood, of the Evanston Township High School.

PRINCIPAL BOLTWOOD:

The apportionment of the men and women teachers is an important thing. If the public schools build character that character must recognize both sides. It is a good thing for a boy to come under the influence of a refined woman, and it is an equally good thing for a girl to come under the influence of a refined, earnest man. What ideals of manhood enter into the conception of a great many girls in our grammar schools? They come from working families. Their ideals of manhood are gained from their "fellers," as they call them, that they meet on the street. In the high school, too often they do not come into contact with a single specimen of manly man. It is a great loss on their part. In this character building both sexes must have their rights. This will illustrate my point: A farmer in Illinois had a daughter about sixteen years old. She fell in love with a hired man, and they asked the father if they might get married. He told them they must wait. He said to his wife, "We are to blame for this. This girl has grown up on the prairie. All the people she has seen are not what we want her to have. We must show her a different specimen of manhood. I have a nephew and I want to invite him here and have him bring one of his college friends along." They carried out the plan. At the end of that vacation the girl had changed her ideas so far that she had nothing more to say about the engagement. She had a higher ideal of manhood. It was a good thing. In school we must recog-

nize in character building a balanced system, with the two forces, so that the girls as well as the boys shall have what the other sex can impart.

THE CHAIRMAN:

Principal Albright, of Columbus, Ohio.

PRINCIPAL ALBRIGHT:

The question which has just been under discussion has been very close to us in Columbus. We have lost some of our best men teachers. We have felt that loss seriously. The professions have called some of them out; others have gone into manufacturing or other lines of business. It seems from this that it is true that the financial returns for work in the school room were not sufficient. Whatever the reasons are we are losing many of our best men. A bit of personal history here may be interesting. I asked the teachers' committee of our Board of Education for a supply a short time since. I had lost one of my best men who had left me to assume the position of a principal in another State. The committee had a reserve list. That reserve list now has its list of men exhausted. I wanted a teacher to put into a room seating about sixty boys. They said "The only teacher we can give you is a woman." "But I must have a man," I said. Give me a woman they did. The woman now has charge of the sixty boys, first and second year, who have not yet had their school characters established. They are in the formative state and it requires a great amount of executive ability, and, in her case, an uneconomical expenditure of nervous energy to take care of them. And so I have a misplaced teacher. The boys in that room have had their mothers' care until they were of school age. During the next period they were under the care of women. Now they come into the high school and are still under women. I want to ask the question whether when these boys get through with their high school course and go out into the world their relations will still be almost exclusively with women, or will they meet with men? In the business arena they will meet men of masculine energy. I have asked for men to be put in charge of my boys' rooms because I think that the boys have had enough of school women's culture. I have less than thirty-three per cent. of my teachers men. I have not enough men to impress their character and their force and their virility upon the school to the extent I should like. This is one of the subjects that brought me to this meeting and I should like to hear more about it.

THE CHAIRMAN:

I do not dare take the responsibility of interfering with the culinary part. I am a married man and know what that means. It is nearly time to close.

President Merrill, of Fisk University.

PRESIDENT MERRILL:

If there is anybody in the world who understands human nature it is a negro. I supposed when I went down South that I was to study them. They are studying me. I have found that there is a difference in men and women. There are men and men and there are women and women. I want to tell you of a woman who has been in our school for thirty-four years as teacher of Latin. She has never lost a recitation. There is not a man who is her equal in influence over the boys. She holds the boys. She has her room in the boys' dormitory and they go into her room for advice, and it is not woman's advice but man's advice, and still she is not a masculine woman. She is perfectly ladylike. I think it makes some difference as to what kind of women and what kind of men we have in our schools. We have a man that our pupils call "Sissy." His influence is not great.

THE CHAIRMAN:

Dean Holgate, of Northwestern University.

DEAN HOLGATE:

I have but a word to say at the close of this Conference and that is to thank you for your presence here. We are highly gratified that you thought sufficiently well of us and of the program, and that you appreciated so fully the occasion of the celebration of the completion of thirty years of educational work by Dr. Fisk, that you were inclined to spend these two days here. The program was planned and arranged with the thought distinctly in mind that the problems of secondary education are not only the most important, but are as well the most difficult of those arising in any of the fields of education. It is distinctly recognized in all college circles that the work of the secondary school is more difficult than the work of higher education, and perhaps also more difficult than the work of primary education. It was with that thought in mind that this Conference was planned.

We are greatly gratified that it has been possible to carry out the program as planned. The speakers have been kind enough to follow the program as outlined and we wish to offer to them our

thanks for their kindness. We appreciate your presence here on this campus, and if there is anything that we have not done to make you feel perfectly at home we wish now that we might do it. I hope you may be able to stay for the afternoon exercises which will be of an interesting character. I thank you.

MR. LESLIE, of Ottawa, Illinois:

Mr. Chairman: I wish to move you that a vote of thanks be extended to the faculty and the students here and to the citizens who have so generously entertained us and made our stay among them so pleasant.

Motion seconded.

Motion carried.

Adjourned.

ADDRESS BY PRINCIPAL HERBERT F. FISK.

This paper was read at the Alumni Reunion of the Fisk Celebration after the adjournment of the Conference on Secondary Education, but may be considered as the closing speech of the Conference.

My honored and beloved friends: My acknowledgments are due, first of all, for the grateful privilege accorded to me of participating with you in the extended and interesting program of this educational convention.

We are all indebted, and I am sure you will join with me in expressing our hearty appreciation of that indebtedness, to the President of the University, who was first to suggest the holding of this educational conference, and to whose rare powers of persuasion and of organization is to be attributed its notable success.

I desire also gratefully to acknowledge the generous assistance kindly given by several of my colleagues and by many pupils in working out the plans devised by President James, in some instances relinquishing weeks of their summer vacation that they might promote the success of this occasion and in other ways might serve the interests of the Academy and supply the lack of service occasioned by my absence.

And I wish also to express my satisfaction at the presence of so large a number who, in the course of these many years, have endeared yourselves to me as my pupils.

Your acceptance of the invitation sent out under the auspices of the University is giving me a very great pleasure. With some of you, as with myself, the years have been so many since we last met that faces and figures have considerably changed, and meeting

anywhere else but here we should scarce be able to recognize one another, but where facial features, after the lapse of years, are scarcely recognizable, something in the tone of voice or in attitude or in gesture will often be pleasingly familiar.

I desire to acknowledge with special gratitude the kindness of those among our visitors who consented to be announced as speakers in this three-days' celebration, whose names have honored and adorned the most illustrious educational programs. Your interest to meet them and hear them has led many of you to make a long journey, while but for that attraction I should miss today the pleasure of seeing you.

To those who have addressed to me personally words of gracious compliment my heart goes out in thankful appreciation, both of the things that they have said, and of the kindness with which they have considerately refrained from saying some other things, not so complimentary, which they might have uttered, to say the least, with no greater stretch of imagination, and with as plausible a warrant in the facts to which they have referred.

I am not the less grateful for these many tokens of personal appreciation and personal regard and for the distinguished privilege and honor of having my long period of service thus signalized, as I turn my attention and direct your attention to the fact that the chief distinction of this occasion lies not in the recognition of the somewhat unusual felicity of a teacher who has enjoyed thirty years of work in one field, but in this: that it is one of the many tokens that

During the last ten years of educational progress the work of secondary education and the rank of workers in this field are coming to be recognized with increasing respect. It is no longer the case that college authorities assume that all wisdom lies with them and dictate to the secondary schools their programs of study with the same freedom with which they prescribe their own programs. In the New England States, and in the Middle States, and in the North Central States, and in the Southern States, are four associations of educators holding meetings annually in which the representatives of secondary education are solicited to come into conference with representatives from the colleges on all questions of educational theory and policy in which they have common interests; and some college officials will be found ready to admit that the modifications of policy resulting from such conferences have not always been first proposed by college men.

Within the last ten years the gifts and bequests for the equip-

ment and endowment of secondary schools have been greatly increased over any former like period. A single one of the academies of Massachusetts, now over a century old, has received within the decade more than $300,000. The secondary schools under the supervision of the University of the State of New York received in the last two years $800,000. A new institution of secondary grade has within this decade been established in Maryland with an endowment of $2,000,000. The far-seeing friends of education in increasing numbers are becoming convinced that liberal benefactions to secondary schools are so productive of good results as to make it suitable that these schools, as well as the colleges and universities, should be the objects of their generous regard.

The coming together of this large assembly of former students of this secondary school, and of its friends, and of a goodly number of college men and secondary school principals and officers on the invitation of the President and Trustees of Northwestern University affords another conspicuous token of an increasingly high appreciation of the importance of the work of the secondary schools.

I cannot content myself without adding one or two words more, expressive of personal feeling. The evidences that some measure of success has attended my work are gratifying to me. If the enthusiasm of numbers and a spirit of emulation in the weaving of complimentary expressions may possibly have led to some exaggerations, I shall not be in haste to make denial or to suggest the propriety of more moderate statements. We will assume that all that has been said concerning the success of the work of the Academy and concerning the value of the training received by its pupils, has been said in sober earnest and that those who have spoken words of appreciation believe them to be true, and that they are true in fact, but we all know, and it seems to me that it should be said, that no one person is entitled to the larger share of the credit for this success. It has been my great happiness to have had many partners in this work without whose intelligent and unselfish co-operation my labor would have been vain, and I wish to name, among them, those who toiled in this field before I came to it. Faithful labor had been expended, and I have gathered harvests from other men's sowing. The impression upon the minds of some that there was little success in the work of the school in its first fifteen years, and that I found a mere handful of students and a weak faculty, is not correct. I found the school large and successful. To me was intrusted a valuable working capital and from the first by the generous policy of the trustees I was greatly favored

with the services of associates in the faculty whose labors in the class room and whose services in counsel and whose unstinted efforts for the welfare of their pupils were invaluable. I gratefully recognize also as indispensable partners in this work my esteemed friends and neighbors, the presidents and the professors of the University, co-operating with me officially in the oversight of the school, the officers of the Garrett Biblical Institute, and the pastors of the city churches, often kindly responding to my requests and giving the students by their addresses instruction and stimulus of highest value. And the citizens of Evanston have been important factors in this partnership of service. In many homes have students found not only shelter and comfort, but sympathy and encouragement.

And further, the outcome of my own delightful labors and of the conspiring efforts of all my partners in this work would have been much less gratifying if they had been expended upon a different class of students. The perfection of a statue depends not alone on the skill of the sculptor, but upon the quality of the marble. The best schools cannot receive soft and ease-loving boys, petted and pampered children of luxurious homes, unwilling to give themselves to hard labor, and mould them into presidents of colleges, members of congress, eminent pastors and preachers, wise physicians, skillful surgeons, and men with great capacity for business. Our Academy has had the good fortune to expend its work on better material. Many of its alumni of whom it is most proud, achieving successes in every field of effort, were in their school days dependent upon their own exertions, and others not so seriously burdened recognized in their school days their own responsibility; knew that the school could do for them, only as they toiled for themselves. Every successful student enters into partnership with his teachers, and a very large part of the resulting success is to be attributed to his own labor and to the influences that surrounded him during the years that preceded the beginning of his school work.

And now last of all, and chief of all those whom I gratefully recognize as associates in this educational partnership, is one man whom we all delight to honor, one of the princely benefactors of the University, among whose numerous and munificent gifts is the noble building which the Academy has gratefully and proudly occupied for nearly five years.

I have debated much whether I should content myself with what I have now said or should attempt the expression of some convictions in regard to matters of policy in the conduct of secondary schools,

about which different opinions are held among us. If I say nothing it may perhaps be thought that I have no convictions or that I am without the courage to avow them. If I enter upon a discussion there is danger that I tax your patience without offering anything that will recompense you for the labor of listening at this late hour, and there is further danger that I may, with some of you, forfeit the credit that you would be glad to give me for good sense by uttering sentiments not in harmony with your cherished opinions. On the other hand, it may not be unreasonable for me to hope that by the utterance of my opinions I may confirm the wavering judgments of some who are inclined hesitatingly to agree with me, and I may even hope to persuade some to come over to my opinions who have held what I have thought to be false and harmful educational theories. If this hope betrays a presumptuous egotism my excuse shall be the same as that of the editor of the New York Advocate in an editorial, three weeks ago, on Jonathan Edwards, justifying his attempt to formulate his own creed on the Freedom of the Will by saying that he preferred to suffer the reproach of being presumptuous rather than the reproach of cowardice. It is quite possible that this is one of the occasions in which speech is silvern and silence would be golden, but I have decided, rather to take the risk of being thought presumptuous than through timidity to withhold at this time a candid effort to bring into accord with myself those who hold opinions different from mine on the mooted questions, and those whose opinions are yet unformed because the questions have not been duly considered.

WHERE TO PLACE THE EMPHASIS IN EDUCATION.

False theories are often held not through contravention of the truth, but by reason of false emphasis. The differences that obtain among us in the theory and practice of education, of religion, and of politics, are for the most part differences in the placing of emphasis. In politics and statesmanship nearly all debates have to do with the comparison of competing claims, as for example the delimitation of state rights and national rights, of the rights of the individual and the claims of society upon the individual.

The rights of personal liberty are sacred. That they should be set aside by the acts of an arbitrary ruler, is despotism; by the acts of organized society, is tyranny; by other individuals, is

crime. But these sacred rights have their limitations. May the individual sell poisons at his caprice, or as prompted by his cupidity? May he build his house or factory of such materials or to such a height as he pleases? May he go abroad with such clothing or such absence of clothing as may suit his fancy?

Men are nearly unanimous in holding, at the same time, to the rights of the individual and the rights of the community in restraint of the individual. But men will differ and will debate over the boundaries between liberty and license, and differences in local conditions will call for the placing of dividing lines and the placing of emphasis differently.

In religion, the questions are not over the use or the non-use of forms of worship, but whether there should be more or less of ritual, whether the forms should be spontaneous, or prescribed by authority. Shall the emphasis be laid on faith or on conduct, on the work of God's spirit in the heart of man or on the effort of man's heart to feel after God?

In education, the mooted questions in like manner relate to the placing of emphasis.

Shall the emphasis be placed on the training of the senses and the habituation of the bodily organs to the endurance of toil and hardship, or on the development of skill in the use of tools, or on the acquisition of such knowledge as can at once be applied to practical utilities, or on the cultivation of the *powers* of the *mind,* on the forming of habits of voluntary attention and reflection, on the exercising of the mind in analysis, comparison, generalization, so as to give a training in the habit of forming just judgments when the conditions for such judgments are met with for the first time, or shall the emphasis be placed on the formation of character, the determination of the will in accord with the dictates of the judgment and of an instructed conscience?

And in the choice of *means* to reach some of these *ends,* shall emphasis be laid on the superior value of mathematics, or of language, or of history, or of physical science, or of manual training, or of physical culture?

The teacher in secondary schools, more than any other teacher, has the opportunity of influencing the pupils under his instruction. He stands at the parting of the roads. Choices of every kind are made by young men and young women when at the high school age, choices that lead on to further study or that close finally the gates to advanced training, choices that fix the subsequent environ-

ment and in large degree determine the measure of the service that will be rendered to society, and other choices of supreme importance that go far towards determining for the whole of one's life the disposition of the soul towards faith and virtue.

In all these choices the influence of a sympathetic and resourceful teacher is often a most significant factor.

Whether the course of study to be pursued by a young man shall be shorter or longer, shall be narrowly specialized or broadly liberal, will often depend upon the advice given by the secondary school instructor.

Charles H. Fowler, a freshman, was proposing to himself the career of a lawyer, and he persuaded himself that for a lawyer Greek and Latin were unpractical studies and proposed to take a short elective course. A quarter hour of conversation with President Cummings led to a change of his plans, a change the making of which he never afterwards regretted.

Dr. Cummings once in conversation with me referred to some experiences of his when he was a pupil preparing for college in the Maine Wesleyan Seminary. The reading of a small book, Todd's "Students' Manual," then only recently published, placed in his hands by one of his teachers, he regarded as having greatly influenced his methods as a student and as contributing to the efficiency of his work in after life.

There are many here today who confess themselves greatly indebted for instruction and for inspiration to Dr. Cummings and to Bishop Fowler. It is quite certain that they would never have reached the high positions held by them, and that their influence would never have entered our lives, were it not for influences that moulded them proceeding from their teachers, when they were of high-school age.

One of the most successful of the presidents of American Methodist colleges is an alumnus of Northwestern University and of the Garrett Biblical Institute, who came to Evanston thinking that he could not afford the time at his age to complete a preparation for college and to take a college course, and accordingly entered the Garrett Biblical Institute and spent a year in study, expecting to complete the course and enter the Methodist pastorate. At the end of a year he was persuaded, by good counsel from some source, to enter the Academy.

Another Methodist college president was a highly successful teacher for some years, and then an efficient and popular pastor in

Chicago, before he decided, under good advice, to enter the Academy. There are many persons who hold plausible theories in accordance with which they would have thought, and would have advised these young men, that it was too late in life for them to reconsider their plans and to take so extended a course of study.

In what direction an educator's influence shall be exerted depends upon his range of view and upon where the emphasis has been placed in his own education, and upon his theory of what is most important in the work and life of his pupils. It is important, beyond estimate, that the secondary school teacher should have well-considered opinions on questions affecting the welfare of young people and some native discretion or acquired wisdom that will serve to make him the competent and the influential adviser of those who look to him for counsel.

His own training should not have been too narrowly specialized, and when he has done his best to become and to remain catholic-spirited, sympathetic with the legitimate claims of every science, and of every art, and of every form of training and of culture, he will do well to exercise himself to a somewhat suspicious self-criticism and now and then deliberately to reconsider his opinions, for we have not far to go to find instances of the narrowing effects of narrow specialization.

A distinguished professor of geology became so enwrapt in his specialty as to persuade himself that nothing else was quite so important, as containing matter of useful information and material for the mental discipline of children, as geology. He prepared a text-book in geology for grammar schools, and was greatly disappointed and afflicted that he could not persuade the Board of Education of his State to make geology a required subject and his text-book the required text-book for all the graded schools of the State, and through the closing years of his life he felt that his college associates were to a degree unfriendly since they were so unappreciative of the superior value of geology for the mental pabulum of children of twelve years of age. This is an unusual instance of extreme bias in the case of a distinguished scholar and author and teacher in favor of his own specialty.

The instances of undue bias are sufficiently common to give occasion to every one who sincerely wishes to be equitable in his judgments to recognize the need on his part of guarding ceaselessly from over-emphasizing those subjects and methods which are to him of special interest.

As in arranging a curriculum for a school the urgent claims of special studies ought to yield to the demand for breadth and catholicity, so in arranging the scheme of secondary instruction for the individual, emphasis should be laid on the importance of a training that shall not be early specialized, and that shall never be narrowly specialized.

It has been claimed by some—perhaps more insistently ten years ago than now—that specialization should begin with the child in the cradle, that child-study should enable experts early to ascertain whether the child is botany-minded or Greek-minded, and that life is so short that at the earliest opportunity for discerning the natural tastes and powers of the child, the choice should be made for him of his special career and that his training should be especially adapted thereto.

There are two answers—either of these should be conclusive—to this claim for early specialization:

First, the school may be thought of under the term used by the Germans for their secondary schools; it is a *gymnasium,* and it were as suitable in a training school for the mind to seek a special development of the child where he is strongest in neglect of his development in other directions as in athletic training to develop strong muscles and to neglect weak eyes. As it is requisite for physical health that there shall be proportionate strength of the different members of the body, so it is requisite for sanity of judgment that there shall be symmetrical and harmonious development of the powers of the mind.

And, secondly, the school may be thought of under the term which we adopt from the Romans, as a seminary, a *seminarium,* a place of seed sowing, a nursery of young plants. What fertilities may be found in a certain soil, what aptitudes may be discovered in a soul—these are to be determined and can only be determined by numerous tests, by the actual planting of seeds and giving them their chance for growth.

In June last I made an afternoon call upon a friend in an agricultural township in western New York. He called my attention to a narrow valley within sight from his hillside farm where an extraordinary advance in the value of land for farming purposes had taken place. Fifteen years ago its special adaptation to the production of celery was first discovered, and land that up to that time had a market value of $40.00 per acre has now an annual rental value of $40.00 per acre. This result has been reached by what may

be called the education of the land. It was wild and marshy; it was reclaimed by drainage; its fertility was tested by various seed-sowings, and unsuspected adaptations were discovered.

What teacher has not been delighted and surprised with analogous developments following upon his work as an educational husbandman? There is a science of agriculture; there is a science of medicine; there is a science of education. These are all empirical sciences. What the harvest shall be from virgin soil, the husbandman cannot infallibly foresee. The physician and the educator find some new elements, physical and psychological, in every new patient, in every new pupil, in whom they seek to sow the seeds of physical and mental health, and they cannot certainly foreknow which shall prosper, whether this or that, and for this reason, among others, truths of many kinds should be implanted in the soul of every pupil, and various should be the ministrations of sympathetic moisture and warmth, quickening the dormant energies residing in the germs and removing every hindrance to their healthy growth.

Professor Münsterberg, in his *Atlantic Monthly* article of May, 1900, subsequently republished in his book on "American Traits," tells interestingly how he failed in his boyhood to discover any interest in what was for him the richest fruitage of his intellectual life. For three years in his boyhood, botany was all his desire, then for another three years his passion was for mechanics; he had his machine shop, and was stringing his electric wires. And then for a year theological problems and oriental languages had for him an absorbing interest. Then, with no return of any passionate interest for botany or mechanics, he became deeply interested in ethnological questions, and gave much time to excavations, finding old pottery, and studying prehistoric civilizations, and not until he was past twenty years of age, and was in the midst of his university course, did he discover his lifelong passion for psychology. Then and ever after he was grateful that he was never allowed by his parents or his teachers to intermit his diligence in prosecuting the curriculum of the German gymnasium. He is sure now that when he was playing with his herbarium it was but a "petty caprice," a "boyish inclination." He then pleaded to be permitted to drop the Latin as being of no use, and those educationists who argue that in school work no place should be given to that which finds in the pupil inward resistance would surely have said, this is a botany-minded boy, or, at a later period, this boy is born to be an inventor,

feeling sure that it was wise to develop the boy where he seemed to be strongest, and not knowing the truth, that there was then in the boy unsuspected strength for other work, unsuspected because undeveloped. Professor Münsterberg speaks of the mistaken view of some who would have said, if they could have possibly anticipated that this boy was to become a lecturer in English, on psychology, to American students, that he should give his time to English rather than to Greek, "not knowing that the little English he would need, to write essays for the *Atlantic Monthly* and to lecture to American students, he could pick up any time"; and his judgment for himself is that it was only as he studied Greek that he was called to use English, and if he had learned English instead of Greek he would never have had a chance to use his English.

President Thwing, of Western Reserve University, in his article in the October number of the *North American Review,* declares that in most cases pupils cannot know what their abilities are or what will be their desires or opportunities, much less can their teachers with certainty interpret their gifts or predict their future, and this "ignorance should lead to a broad course of study."

We conclude, therefore, that emphasis should be laid by the pupil and by the teacher throughout the secondary school course, and in the earlier period of the student's work following the secondary course of study, with reference to which they are both planning, upon breadth and not upon specialization.

We are ready to inquire now whether we can find any sure grounds for concluding as to the relative emphasis to be placed upon different lines of training and instruction within a broad range of studies. Shall we not all consent that emphasis should be placed upon the importance of physical education to a degree far beyond what it commonly receives? Is it enough that a few men by specially strenuous devotion to athletics shall make their college famous for its success on athletic fields, while, at the same time, the majority of their fellow students are neglectful of the conditions essential to physical soundness and vigor?

It is a good thing that those who play should submit themselves to self-denials in giving up all that is harmful to them and even in giving up, as one prominent foot-ball man says, everything that is useless even if it be not particularly harmful, in the interest of athletic success. Some foot-ball men are quoted as saying that there is only one time to play foot-ball, and that there is time enough after the foot-ball season is over for all those indulgences which are fatal

to success in athletic contests. "*Now* one must think of nothing else but 'end runs' and 'line bucks.'"

The foot-ball player should consider that whatever is reckoned worth while in judicious physical training and in the postponing of debilitating pleasures, for the sake of foot-ball success, is equally worth while and equally necessary for success in the rivalries of the intellectual curriculum. A Chicago foot-ball enthusiast says, with wise discretion, that a cigar or the loss of a single night's sleep may mean the loss of the championship. But surely the physical athlete in college should count himself also as an intellectual athlete, and should relinquish pleasing indulgences for the sake of scholastic success with equal cheerfulness as for the sake of coveted athletic victory. Otherwise, instead of athletics becoming promotive of bodily and intellectual health and vigor, the reaction from self-denial to self-indulgence may result in enfeeblement of both mind and body. Athletics may and ought to be so conducted as to be of very great value. There is need to emphasize the *sana mens in corpore sano*. As one writer has said, athletics serve to "wash the brain and to clean the soul."

A writer in the *Atlantic Monthly* for October, discussing the relation between rank in college scholarship and success in after life, reviews statistics that had been given by Professor Dexter in the *Popular Science Monthly* of last March, gathered from twenty-two colleges, and proceeds with a minute inquiry concerning the graduates from Harvard College during the twenty-seven years from 1861 to 1887, with a result that he finds that while it must be admitted that, in America, the fact of a man's being known to have a high rank in college is no help to him in a profession or in business, yet the best scholars in any class, as a matter of fact, do furnish several times as many men of distinguished success as any equal number of those having lower grades, and he expresses his surprise and regret to find that members of ball teams attained in after life to less distinguished success than the average of their class-mates, whatever the criterion be by which success is measured. His conclusion is that athletics have become too much an end of themselves, that the pursuit becomes so absorbing, and the amount of practice required is so great, as to entail the sacrifice of other things.

President King, of Oberlin College, in an article in the *Bibliotheca Sacra* for July, on "The Primacy of the Person in Education," urges impressively the rightful claims of physical education because of the physical basis of habit, and the importance of surplus

energy, and the influence of physical training on the brain centers, and the connection of the will with muscular activity. He argues convincingly that the school and college should provide for the supervision of the health of students by trained physicians, and that such graded courses in physical training should be prescribed for all students as will deserve to count as real education, aiming not only to promote the health and the systematic development of the body, but also the strengthening of the intellect and of the will. This, he says, calls for the encouragement of a wide range of sports that shall enlist the great body of the students, and not merely a small number of athletes, and demands that all college sports should be pervaded by the spirit of genuine play. If these sports are regarded as having their most valuable offices as money-making enterprises and schemes of advertising, they come to overtop greater values and thus become a serious evil.

The ideal condition has been in a few schools and colleges made real. In one of the smaller New England colleges, for more than forty years, under the headship of one man, himself a graduate of the college and an educated physician and now dean of the faculty, the department of hygiene and physical education has been fully organized. Every student has been minutely examined in reference to his strength and physical education and advised as to particular courses for the maintenance and increase of health and strength, and regular attendance in the gymnasium for exercise four times a week has been a requirement for all students, and uniformly it has been found that the average health of the senior class has been better than that of the junior, and of the junior better than that of the sophomore, and of the sophomore better than that of the freshman. There will be some of you who will have added interest in these particulars when I identify that college as the one whose foot-ball team, representing a constituency of only about four hundred students, a few weeks ago gained a notable victory over that of Harvard University.

There is cause for heartiest congratulations that the hopes long cherished among us are very soon to be realized, and that similar adequate gymnasium facilities will be provided for all the students of our Evanston departments.

Due emphasis should also be laid upon the educational value of manual training. It is worth much, in the bringing of the bodily powers into subjection to the mind and will, in the training of the will to patience and persistence, of the eye to clearness of vision,

and of the hand to precision, that the pupil shall learn with some measure of skill to handle the saw, and the plane, and the hammer, and the chisel, and the ax, even though one were never to make use of his skill in the earning of a day's wage. The acquirement of facility in the use of the typewriter has its considerable value. But it should be recognized by teachers that as soon as the use of any implement or of any machine becomes so familiar as to be nearly automatic, further exercise of the same kind is nearly or quite valueless as a means of education.

A greater degree of emphasis, then, is claimed for the training of the gymnasium, and of the athletic field, and for the manual training of the shop, than is usually accorded to them; but caution is urged, especially in the case of those whose tastes strongly lead them in those directions, against the employment of time that cannot wisely be spared from the requirements of other forms of discipline. There is many a pupil, however, who will find a measure of recreation in the use of tools, and after an hour in the shop will come back with cheerfulness to what is for him less attractive and more laborious, his studies in science, mathematics, language, or history.

In regard to the very high importance of intellectual training, a degree of importance so great as to make it reasonable that the larger part of the time and energy of pupil and teacher should be devoted to it, there is well nigh universal agreement. Not so well agreed are the theorists or the practical educators in regard to the proportionate emphasis that should be placed upon the value of different lines of study in securing this training. Some would put mathematics at the front, and others language, and others the sciences of observation and experiment, and others literature and history, and for some years, under the leadership of prominent educators, the claim has come to be very commonly made that there is no preeminence to be recognized among various studies, that all depends upon how the subject is taught, that all subjects are equally serviceable for training the mind to practical efficiency when the different subjects are taught with equal professional skill. Especially has it come to be fashionable contemptuously to scout the ancient claims for language study as a means of discipline.

The late Mr. Ham, of Chicago, wrote and spoke with much enthusiasm on the value of manual training. He came to persuade himself that there was little or no value in any other form of training. While urging before the State Teachers' Association of Illinois the

incomparable value of this form of education, I once heard him say: "A thought is the shadow of an act, and a word is the shadow of a thought, and in setting our young people to the study of language we have set them to the study of shadows of shadows." "What greater folly," he said, "can be conceived? When you teach a boy to drive a nail straight, to use the plane and the saw skillfully, you are giving him something of real value." Mr. Emerson many years before said almost the same thing: "We are students of words. We are shut up in schools and colleges for a dozen years and come out with the memory of words, and do not know a thing. We cannot use our hands, or our legs, or our eyes, or our ears. We cannot tell our course by the stars, nor the time of day by the sun."

Now it does not count for so much that these erratic thinkers should have put forth these utterances, but when a popular speaker, as occurred in July, gives his endorsement to these utterances before a large audience that appears responsive to the speaker's words, declaring this as Emerson's message in education and saying that "this talk is now common and is growing in volume, but it was courageous and pioneering when Emerson spoke," it will be thought in some of the homes from which our secondary pupils come that the teacher who advises in these enlightened times the study of so-called dead languages shows himself thereby to be unworthy of confidence as an instructor and counsellor of young people.

And the secondary school teacher may find himself embarrassed to justify to himself the retention of courses calling for Latin and Greek when he learns that some educators are saying in public discussions that "the time has come for Latin and Greek to go 'way back and lie down." This is a quotation from a formal address before a body of teachers by one of the most influential college presidents in America.

Mr. Harris, the Commissioner of Education, when called upon to make an extemporaneous response to that address, referred to the humor of the expression and the manifest intention of exaggeration, and called attention to some single words used with singular felicity by the speaker which could only have been suggested to his mind by reason of his own classical training.

It is admitted by all that one's native language should be studied for two purposes—for the ability to interpret correctly the language of others, whether spoken or printed; and for the ability to give expression to one's own thought. Now the English vocabulary of our conversation and our newspapers is much more largely made

up of words derived, in their form and in their signification, from Latin words than is commonly acknowledged. I have given some leisure hours to the inspection of editorial articles in newspapers of the highest literary standards with a view to ascertaining what proportion of the vocabulary used by our best editorial writers is, in origin, Saxon, Latin, and Greek respectively. The articles selected for this purpose were from *The New York Times, The New York Sun, The Boston Transcript, The Chicago Tribune, The Chicago Record-Herald* and *The Chicago Evening Post.* The topics were all matters of current interest, not calling for the use of a technical vocabulary, such as "The Alaskan Boundary Commission," "The Policy of Labor Leaders," "Speed on Railroads," "Signal Systems on Street Railroads," "The Mayor's Crusade," "A Professional View of Dowie." In making the count, certain classes of words were excluded, viz., biographical and geographical names, pronouns, conjunctions, prepositions, auxiliary verbs, articles; retaining all nouns, and verbs, and all adjectives and adverbs derived from verbal or substantive roots. These exclusions were made for the sufficient reason that they serve the purpose simply to hold together the significant words of the sentence. It has been common for writers greatly to exaggerate the proportionate value of the Saxon element in our language by counting all the particles.

The result of this inspection was a surprise to myself. I thought it probable that the Latin elements in our speech might amount to 40 per cent. Only in one editorial, that on "The Mayor's Crusade," did I find the percentage as low as 37 per cent. of words derived from the Latin. In one editorial, on "The Prevalence of Crime," the percentage of Latin-derived words was 77 per cent. The average of all the articles examined was 55 per cent. of words Latin in their origin, and 4½ per cent., varying from 1 per cent. to 10 per cent., of words of Greek origin.

If one would know with certainty the force of a word, his dictionary and his book of synonyms will give him very little assistance unless he has formed the habit of discriminating the meaning of words as developed out of their primitives.

The geologist will claim that his science can be truly studied only as the successive strata are laid bare to view, and a comparison is made of what is superficial with that upon which it rests. The botanist is not content in his own studies or in his teachings merely to observe the leaves and flowers of plants, and classify them by their characteristic forms. How the plant lives and grows, how

it receives its nutriment from soil and air, what is below the surface as well as what is above the surface of the ground—are to be studied if one would know the plant as the botanist knows it. The word and the plant are both natural history products, and the scholar's use of words with precision and discrimination can be had no otherwise than by the tracing of words to their roots. A word is something more than the shadow of a thought. Ruskin's familiar words are instructive. "To know words and their meaning," he says, "one must get into the habit of looking intensely at them, assuring himself of their meaning syllable by syllable, nay, letter by letter. Without that habit one may have read all the books in the British Museum and still be illiterate. On the other hand, one may know by memory many languages and talk them all, and not truly know a word of any one." To be able to read English is something more than to be able to utter it, to pronounce it. One does not read Milton unless he interprets to his own mind Milton's thought, and he cannot interpret Milton's thought unless he gives the same weight and significance to Milton's words as was given them in Milton's mind when he wrote them.

When the distinguished college president told us that "Latin and Greek must go 'way back and lie down," his language borrowed from the street would suggest that these formerly valued servants have become decrepit and may be dismissed as no longer serviceable. Using this figure, we will claim for them rather that they are still very much alive, our most alert and efficient servitors, the most strong of limb, the most deft of hand, the clearest of vision, the quickest of hearing, the swiftest of foot. Dismissing the figure, we come back to say that the vocabulary of our common English speech is more than 50 per cent. of Latin origin and 4 per cent. or 5 per cent. of Greek origin, that the vocabulary of science is nine-tenths of Greek origin. The directest way to the attainment of a command of the technical terms of science is through an elementary study of the Greek language rather than through the study of English vocabularies. The Latin furnishes us with general terms, the Saxon furnishes us with specific terms, representing the most common conditions and activities. Thus the words "condition," "activity," "attitude," "action," "motion," "emotion," "sensation," "suffering," "affliction," "elation," "rapture," these and words like them are Latin. "Walk" and "run," "leap" and "jump," "hop" and "skip," "lie" and "sit" and "stand," "draw" and "pull" and "push," "drive" and "ride" and "strive" and "strike," "bring" and "bear," "cry" and

"weep" and "feel"—are Saxon. The Greek gives us the word "technical" and nearly all the specific terms pertaining to the sciences and the professions, "arithmetic" and "geometry," "physics" and "chemistry," "geography" and "geology," "physiology" and "zoology," "history" and "botany," "mathematics" and "mechanics," "theology" and "philosophy," "music" and "poetry," "architecture" and "rhetoric," "symmetry" and "harmony," "rhyme" and "rhythm," "surgeon," "physician," "clergyman," "deacon," "presbyter," and "bishop," "politics," "democracy," "monarchy," "anarchy."

I once asked the late Dr. Marcy, our veteran professor of geology, if he regretted his waste of time in the study of Greek in his undergraduate course, and his prompt answer was, "Not at all; I know the meaning of scientific words without going to the dictionary for them."

A lawyer's whole business is, on the one hand, the interpretation of legal documents, contracts, statutes, wills; and, on the other hand, the use of language in framing contracts and in making pleas, using language for purposes of persuasion and instruction. The lawyer needs surely to be a life-long student of language, and he should have included in his fundamental instruction and training an exact study of the resources of the language he uses. The minister's business is to interpret to his hearers a great book, and before he can interpret that book to them he must interpret it to himself. It is everybody's business to acquaint himself with the thought of others through the knowledge of their words, and to make use of words to win his way to other men's minds and hearts, and the process of acquiring a *command* of language is not as simple as the process of learning to use negligently and uncertainly these symbols of thought.

Dr. Thomas Arnold once said to his students that he interpreted his business as an instructor to be, not the communication of knowledge, but the putting of them in possession of the means by which they could gain knowledge. And this is a very important purpose of language instruction, that one shall have learned how to make books his teachers, how to find in them what he needs to learn, and how to interpret critically the meaning of the author whose guidance he seeks.

I once heard the eminent mathematical teacher and author, Dr. Davies, who was at the time professor of mathematics in Columbia University, and who had previously for a long period been professor of mathematics at West Point, say that students trained by college

Latin and Greek could in their junior year advance in their studies of mathematics so much more rapidly than others who had been equally well trained in the fundamentals of mathematics, but without the language training, as to make it an economy of time purely for the purposes of advanced mathematical study to have had this language training, and he attributed their more rapid progress to the fact that they had been accustomed to interpret to themselves readily the printed page.

The chief purpose, however, served by language instruction and training, as also by instruction in mathematics and the sciences, is the production of brain power. The chief service rendered to the State by the high school, the academy, the college, the university, is the development of brain power. It is not easy for some people to believe this. Some educators lose sight of it. Some are measuring the good results of their teaching simply by the amount of knowledge acquired and remembered. But knowledge serves the mind as food serves the body. The mind must have something upon which to exercise itself, but when the knowledge is assimilated much that has served the purpose of mental digestion may be cast off and forgotten.

That brain power is an end, the chief end, in the imparting of knowledge by the teacher to the pupil, is plausibly disputed by fairly intelligent men, and it would seem by some discussions in leading periodicals that the school and college are of use only as they teach some things that, when once known, can be practically applied. Mental strength is thought to be a matter of heredity almost wholly with which education has little or nothing to do. This view is supported by statements such as are found in a recent editorial in the periodical called *Success*. The writer discusses the failures among college graduates. "So many," he says, "at their graduation reach their high water mark. They give great promise but they remain prospectuses never becoming published volumes. They have earned their diplomas, and now they have no other goal. They are most helpless and pitiable."

Mr. Mark Pattison is quoted by President Porter as saying of the Oxford students, that "70 per cent. of them are idle, incorrigibly idle." President Porter adds that in American universities he thinks there is not so scanty a proportion of successful workers; implying, however, that he is ready to admit the imputation upon American college students that too large a proportion are thus unsuccessful. Matthew Arnold says that "in the German universities about one-

third of the students may be called workers, certainly a larger number than in the English universities;" showing that he is quite in agreement with Mr. Pattison in his estimate of the comparatively small number of those who make good use of their college opportunities.

Bismarck is quoted as saying that "one-third of the graduates of the German universities waste their energies in wanton dissipation, another third are content to be idle, and the rest rule Germany."

Now the larger the number that may be found, whether in America, or England, or Germany, who make no highly profitable use of their college opportunities, and who fail of success in after life, the stronger is the evidence for the brain-producing power of the school, the college, the university, in those who enjoy these advantages and make a diligent use of them.

Sir Norman Lockyer, the president of the British Association for the Advancement of Arts and Sciences, in his presidential address this fall, is for us an authoritative witness. In this notable address he quotes approvingly Mr. Rosebery's statement that "the coming war that he regards with greatest apprehension, is the war of trade that England will have to wage with Germany and with the United States of America," and he laments England's lack of equipment for waging successfully this war, her lack of equipment being her lack of universities, which he declares to be the chief producers of brain power. England has spent, in the last fifteen years, $600,000,000 on battleships. The battleships are not England's only source of sea power, but they are her chief source. Universities are not the only producers of brain power, but as sources for the production of brain power he claims that they are the equivalents of battleships in relation to sea power, and if England would hold her own in comparison with other countries she must develop brain power through the universities as diligently as she develops sea power in making her battleships. He would have England in the next fifteen years expend $600,000,000, an equal amount to that invested in the last fifteen years in battleships, in the endowment of her existing universities and in the establishment of others, and in so speaking he takes the universities *as they are, with all their defects and with all the failures among their students.* He asks, What makes a country great? And answers, "its greatest men." And his conception is that its greatest men, its men of greatest influence, will

hereafter be looked for from the universities, as in the past they have come from the universities.

Some figures were compiled by Dr. Fellows, of Iowa, in an article read by him at a meeting of the National Educational Association a few years ago, showing that 32 per cent. of all congressmen, 46 per cent. of all senators, fifty per cent. of the vice-presidents, 65 per cent. of the presidents, 73 per cent. of the judges of the supreme court, and 83 per cent. of the chief justices were college graduates. President Bashford, of the Ohio Wesleyan University, takes up these figures and seeks to ascertain what are the advantages of college graduates over those not college graduates in competing for these positions, which are open in America as they are not open in England to all voters without any prejudice whatever against the man who has never received a college diploma. It is ascertained with probable approximation to accuracy that there are 750 voters not graduates where there is one graduate. If the chances were equal, there would be 750 times as many non-collegians, but of the congressmen, 32 per cent. are collegians and 68 per cent. are non-collegians. There are only 2⅛ times as many non-collegians as collegians, where, if the chances were equal, there would be 750 times as many, showing that the chances of the average man not a collegian are increased 353 times in the case of the collegian. And similarly, the chances for election to the senate, 644 times; the vice-presidency, 750 times; to the presidency, 1,391 times; to the supreme court, 2,000 times; to the chief justiceship, 3,600 times. And these figures must be largely increased when we count out in the race from the start the large proportion of college men who foredoom themselves by their idleness and unscholarly qualities to comparative failure.

Now that the teaching of language is valuable for the purpose of giving mental power quite apart from the use made of the knowledge gained, is shown by the fact that these results proceed from the colleges and universities of America and England, not as they are now or are becoming, but as they were twenty and more years ago, when the men now in power in all public life were gaining their equipment for their life work, and then the ancient classics still had their ancient prestige. The college, as it was when Phillips Brooks was graduated from Harvard, and President Northrup was graduated from Yale, was a very good instrument for developing power. It may be seen, too, that the study of Latin, and, still more, the

study of Greek, call for rapid and exact comparison, analysis, and generalization, for the habit of acquiring swiftly many particulars affecting the correct interpretation of the thought, not failing to take due account of every letter, of every accent, and of every quantity, else a false note will be struck, a false meaning will issue.

There are the same mental movements in the interpretation of a difficult Greek or Latin sentence where memory cannot act automatically, where the forms of words are new, and the thought expressed is new, as in scientific research—perception, comparison, classification—with possibilities of going wrong at each one of many points of decision. It should not be thought strange, therefore, that many leaders in scientific research were trained for their scientific work by the study of the classical languages.

Education in school and college finds another value in promoting culture as well as power. The chief purpose of the school of every grade is, as Mrs. Palmer says, "not to make a living, but to make a life;" to make life happier, better worth living; "not that one may have more bread to eat, but that every mouthful of bread may taste sweeter."

Those who conceive of the purpose of school education as limited to its utilitarian uses occupy the same level of thought as the farmer in Mrs. Stowe's story, who persistently opposed his wife's desire to have flowers planted in the front yard instead of potatoes. He could see no use for flowers. He thought there was a real use for potatoes, and when questioned closely by his wife, his first explanation was that they were good to eat; and then as to the use of eating, why that was for the sake of happiness; and his wife's very suitable answer was she found her happiness at first hand. This was to her the immediate ministry of flowers.

Who, of all the tens of thousands that during last summer visited Copley square, surrounded with its architectural monuments to religion, and art, and literature, and science—who, of all these looking upon the magnificent facade of Trinity church, the noblest of American houses of worship, adorned with imposing figures representing saints, and martyrs, and apostles, and prophets, and then turning and looking upon the front of Boston's great public library, with its memorials of poets and orators, philosophers and historians, inventors and investigators, could fail to be impressed with the value of all things that contribute to impart dignity to life and to exalt men's ennobling pleasures? Strength and beauty are there, and the highest of all beauties, the beauty of holiness, receives its appropriate

tribute in that the solidest and most beautiful of these majestic edifices is a sanctuary of religion.

It is a worthy purpose of school instruction that the pupil shall be able to earn an honest living and have a surplus from which he can generously minister to the needs of those less fortunate than himself.

This object may be accomplished and yet the life be of no nobler character than that found among the illiterate mountain whites of the South. It has its measure of worthiness; and the same level of life may be found in the home of the millionaire, if he has no faculties developed for the appreciation of the treasures of art and literature that have been lavishly purchased for home adornment. It is a higher and worthier object of school instruction to develop the powers of body and mind in the direction of making real the ideals of strength and beauty in bodily form, and in breadth and grasp of mind. It is a still higher and worthier object of education to secure moral excellence—the consent of mind and heart to the requirements of virtue. A teacher who regards this as beyond his sphere may be a good trainer, a good instructor, but is not a good educator. It is only as a friend and guide, and inspirer, that the teacher can fulfill this function of the educator. Some one has said that a religious spirit is not to be taught but to be caught. It comes by spiritual contagion. It is the least part of moral education to *teach* the principles of righteousness. Nothing valuable is accomplished unless the pupil be *induced to choose* righteousness. That the chief emphasis should be laid on the moral outcome is pretty nearly universally conceded in theory, but quite too generally ignored in practice. The principal of a most widely celebrated boys' school once said to me that he considered the work of a teacher done when he caused the pupil to acquire the knowledge deemed essential in arithmetic, or in any other subject that he taught. There are multitudes of teachers whose work proceeds as on this theory, though they may not with so surprising candor admit it to themselves or to others. Dr. Thomas Arnold's attitude was expressed in these words: "For the boys' high character I care infinitely more than for any successes in scholarship." In this he is worthy of admiration and of emulous imitation. In one of his sermons he said: "Mere intellectual acuteness divested of all that is great and good is more revolting than the most helpless imbecility." The school may train the intellect most effectively, and the result may be a foe to the best interests of society, made all the more injurious by his disciplined

faculties. In the teacher's endeavor to fulfill this function of the educator, to train the pupil to moral earnestness, what may be emphasized as appropriate methods? First, the teacher should be in his own feelings and in his activities—not only in the presence of his pupil, but everywhere—what he wishes his pupil to be. A dissembling teacher, who assumes in the presence of his pupils virtues which elsewhere he does not practice, will, by reason of his dissimulation, weaken the good influence of his exemplary conduct, even though he may be successful, as he may not reasonably expect to be, in concealing from his pupils the inconsistencies of his life. He must love and reverence the truth. He must have a fervent hostility to shams, and in the way of discipline he may follow Dr. Thomas Arnold's practice, in which Arnold was a pioneer, making manifest to pupils his own moral attitude by resolutely separating from the school those who are incorrigibly idle, and every one "that loveth and maketh a lie." It is the student who offends against truth, by the use of false helps in examinations and by false literary pretensions, who is liable to disgrace himself, and the profession of which he should be an ornament, and the school whose diploma he carries, by plagiarism.

I do not entertain the pleasing hope that all who have listened to these declarations of educational faith will give their assent to all the claims that I have made. What I think to be educational heresy some will avow as being to them orthodoxy. That all studies are equally serviceable for discipline some popular leaders in public education would persuade us. That a liberal education is a hindrance rather than a help to a highly successful mercantile career is urged upon us by Mr. Cram, of Chicago, and Mr. Marsden, of New York. That studies should be early chosen for the sole purpose of supplying such knowledge as will be needed in one's chosen occupation or profession is maintained with plausible sophistries. In the case of those who give to any of my pleas adverse decision, like the Macedonian soldier who appealed from Philip drunk to Philip sober, I make my appeal to the verdict of your later and, I will hope, your wiser reflections, and, for the present, my cheerful hope is that you will be as content to have me differ from you as I am content to have you differ from me. I thank you all, those whose thumbs are down and those whose thumbs are up, for giving me the pleasure of greeting you and for your very kind attention.

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